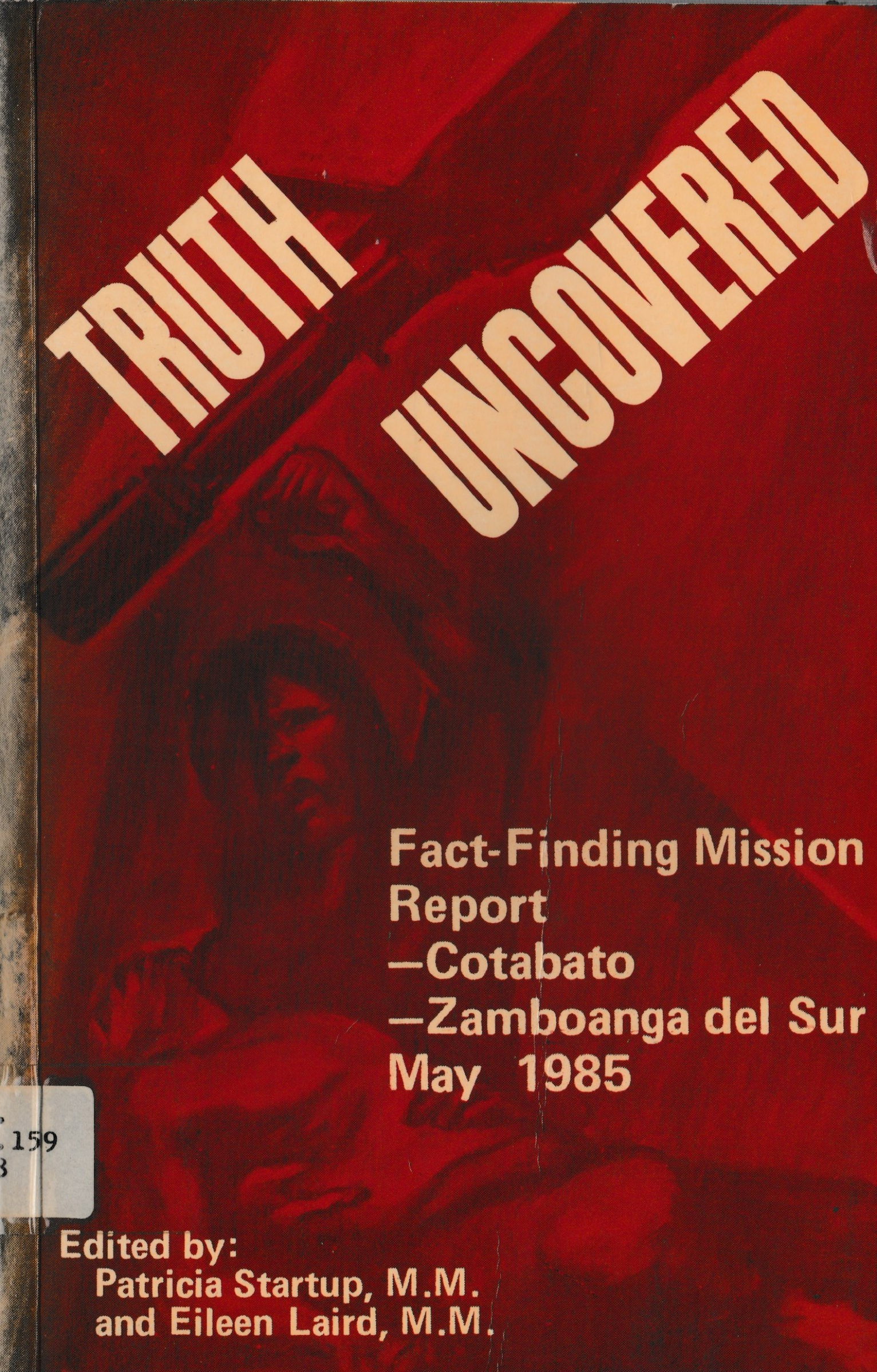
TRUTH UNCOVERED



Fact-Finding Mission Report
—Cotabato
—Zamboanga del Sur
May 1985

159
3

Edited by:
Patricia Startup, M.M.
and Eileen Laird, M.M.

11803

HIGH SCHOOL LIBRARY
ST. SCHOLASTICA'S ACADEMY

VALERIANO E. FUGOSO MEMORIAL SCHOOL
LIBRARY
HIGH SCHOOL DEPARTMENT

TRUTH UNCOVERED

HIGH SCHOOL LIBRARY
ST. SCHOLASTICA'S ACADEMY

TRUTH UNCOVERED

Fact-Finding Mission Report
—Cotabato
—Zamboanga del Sur
May 1985

Edited by:
Patricia Startup, M.M.
and Eileen Laird, M.M.

CLARETIAN PUBLICATIONS
Quezon City, Philippines
1985

Fil.
309.159
St 28
c.2

Copyright 1985 by Ecumenical Movement for Justice and Peace
No. 9, 13th Street, New Manila, Quezon City, Philippines

All rights reserved. No part of this book may be reproduced without written permission from the publisher.

Printed by:

Claretian Publications
U.P. P.O. Box 4, Diliman 3004
Quezon City, Philippines

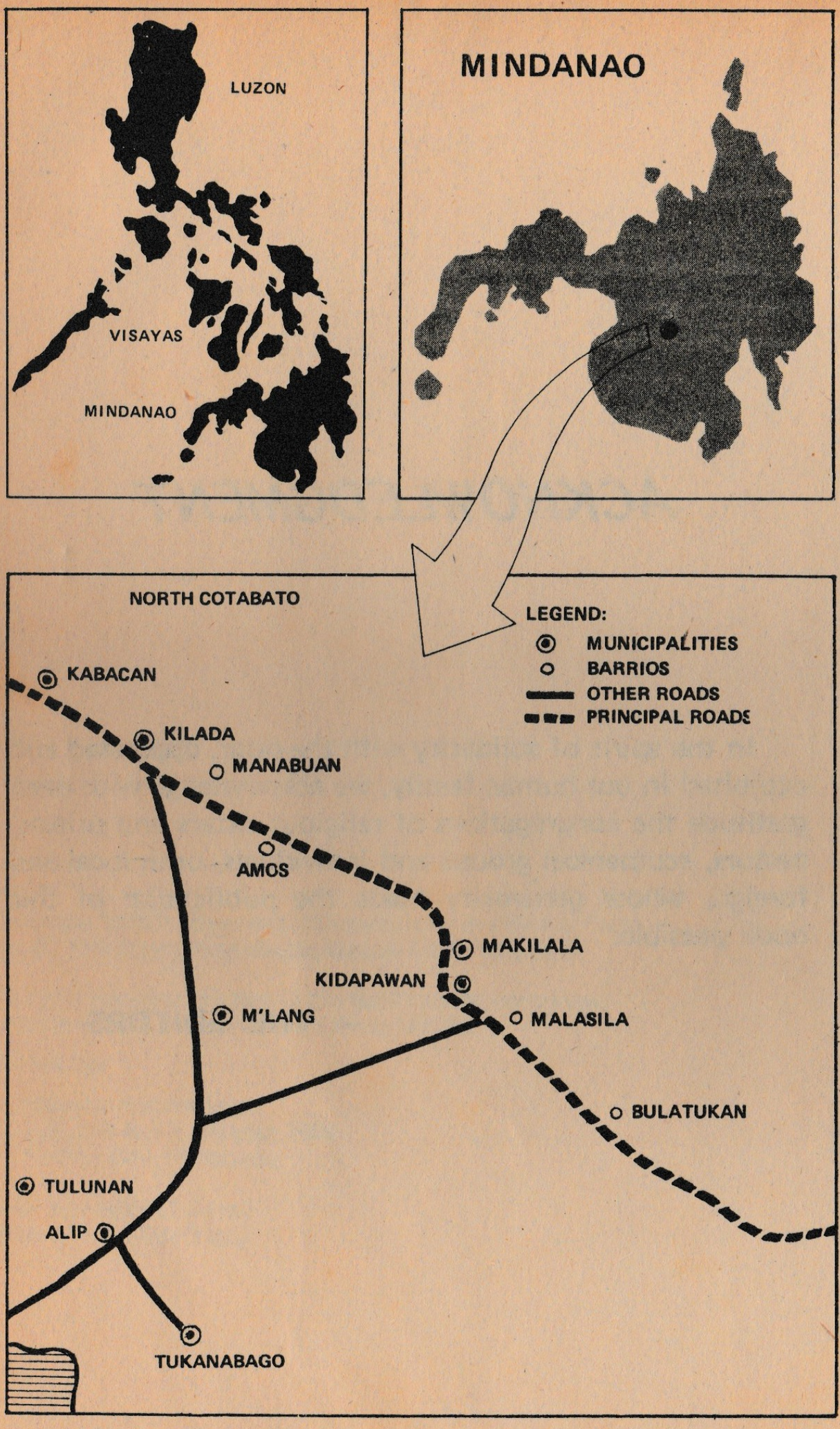
ISBN 971-501-081-4 (np)
ISBN 971-501-082-2 (bp)

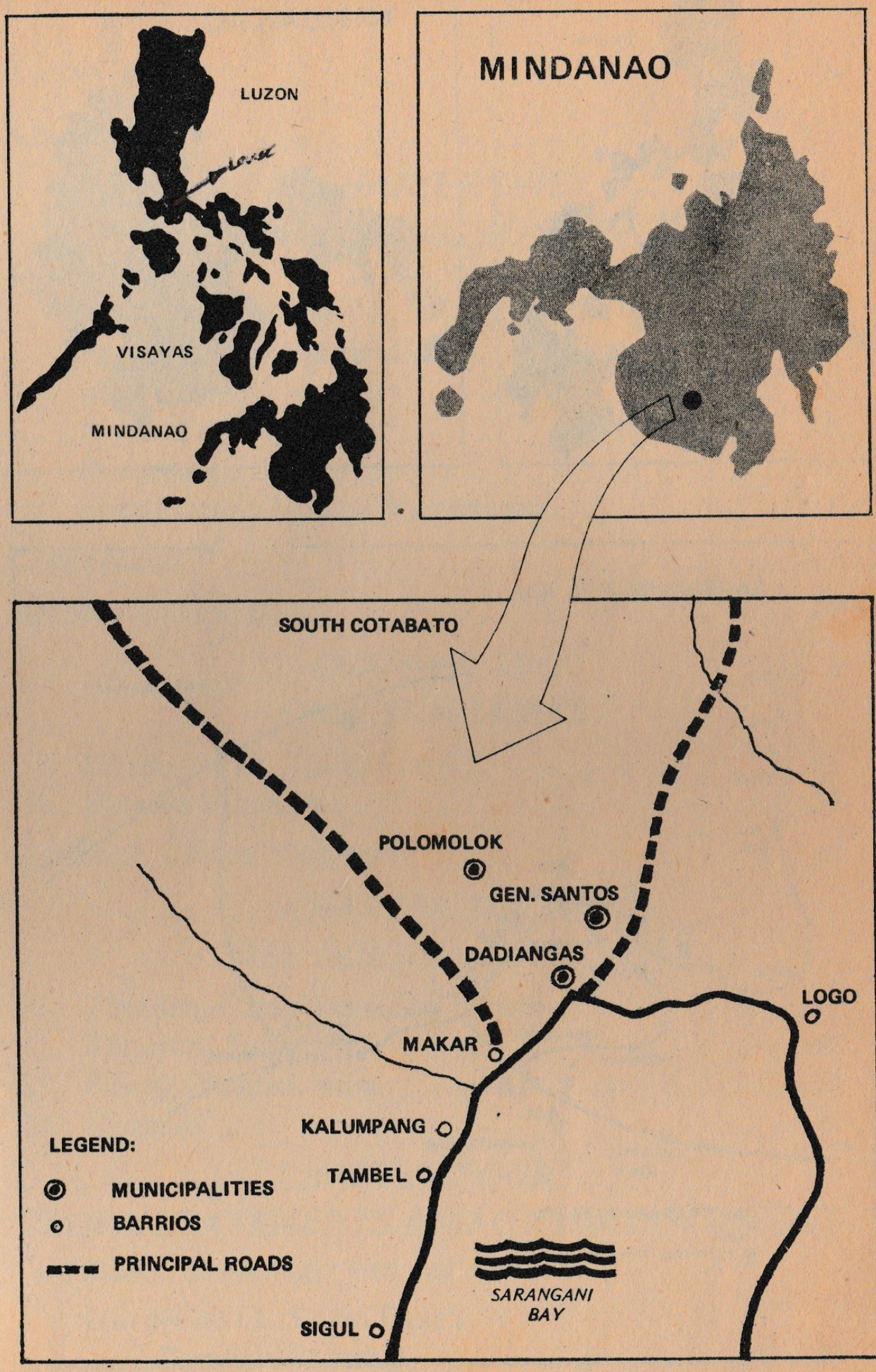
ACKNOWLEDGMENT

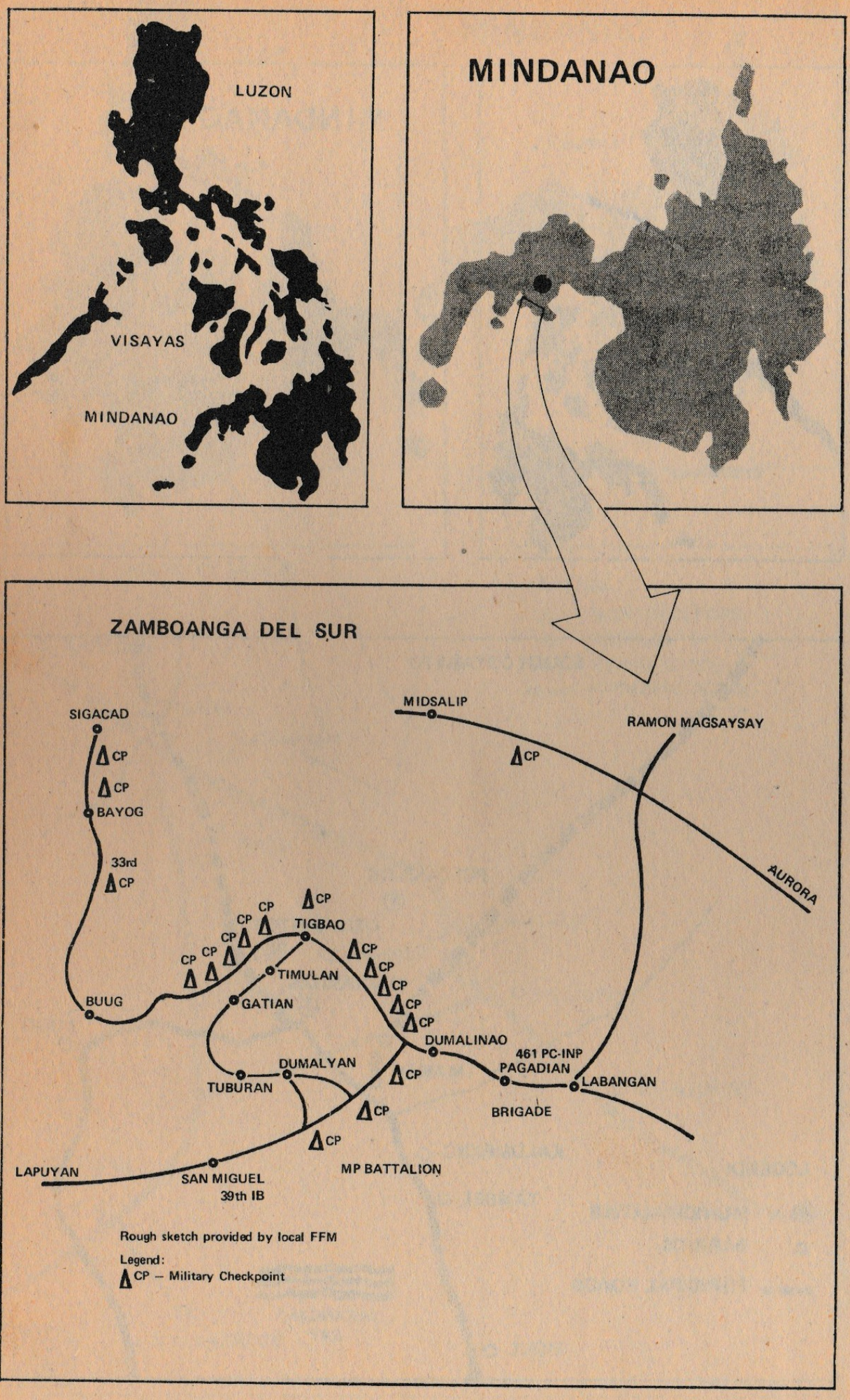
11203

In the spirit of solidarity with the poor, oppressed and exploited in our human family, we acknowledge with deep gratitude the congregations of religious sisters and priests, pastors, ecumenical groups and individuals, both local and foreign, whose generosity made the publication of this book possible.

– THE EDITORS


LUZON
VISAYAS
MINDANAO
MINDANAO
NORTH COTABATO
LEGEND:
MUNICIPALITIES
BARRIOS
OTHER ROADS
PRINCIPAL ROADS
KABACAN
KILADA
MANABUAN
AMOS
MAKILALA
KIDAPAWAN
M'LANG
MALASILA
BULATUKAN
TULUNAN
ALIP
TUKANABAGO


LUZON
VISAYAS
MINDANAO
MINDANAO
SOUTH COTABATO
POLOMOLOK
GEN. SANTOS
DADIANGAS
LOGO
MAKAR
KALUMPANG
TAMBEL
SIGUL
SARANGANI BAY
LEGEND:
MUNICIPALITIES
BARRIOS
PRINCIPAL ROADS


LUZON
VISAYAS
MINDANAO
MINDANAO
ZAMBOANGA DEL SUR
SIGACAD
CP
CP
BAYOG
33rd
CP
CP
CP
CP
CP
CP
CP
TIGBAO
CP
CP
CP
CP
CP
CP
TIMULAN
GATIAN
BUUG
MIDSALIP
CP
RAMON MAGSAYSAY
AURORA
DUMALINAO
461 PC-INP
PAGADIAN
LABANGAN
BRIGADE
DUMALYAN
TUBURAN
CP
CP
CP
MP BATTALION
LAPUYAN
SAN MIGUEL
39th IB
Rough sketch provided by local FFM
Legend:
CP – Military Checkpoint

CONTENTS

Foreword xi

Abbreviations xiii

CHAPTER ONE
FACT-FINDING MISSION REPORTS

Introduction 1
- Areas Investigated 1
- Participating Organizations 4
- Methodology 4
- North Cotabato 4
- Zamboanga del Sur 11
- Fact-Finding Mission Harassment 11

Conclusions 14

Recommendations 17

CHAPTER TWO
CASE SUMMARIES

I. Murder of Fr. Tullio Favali 19
II. Rabuya Massacre 36

Synthesis — North Cotabato 47

CHAPTER THREE
CASE DOCUMENTATIONS

I. Timulan, Dumalinao, San Miguel 51
II. Tuburan, Tambulig 58
III. Bayog, Sigacad 65
IV. Midsalip 79

CHAPTER FOUR
SWORN STATEMENTS AND OTHER DOCUMENTS

I. Sworn Statements and Affidavits

Murder of Fr. Tullio Favali

Carolina Gomez 87

Manuel Bantulo 91
Criminal Complaint 96

Manero Atrocities
Visitacion Arca Mamalumpong 98
George Pontanilla 100
Francisco Cavan 102
Pepito Moderacion 104

Rabuya Massacre
Ruel Rabuya 106
Gloria Relatado 116

II. Tables
Integrated Civilian Home Defense Force Tulunan – 1985 (Table 1 and 2) 130
Human Rights Violations – Cotabato 1980–1984 (Table 3) 131
Church Repression – Cotabato 1980–1984 (Table 4) 132

III. Open Letters
Message of the Bishop of Kidapawan . . . 133
Fr. Peter Geremia, PIME 136
Lay Pastoral Workers – Diocese of Kidapawan 139
Bishop, Clergy, Religious of the Diocese of Kidapawan 141

CHAPTER FIVE
REFLECTIONS

What the past and present teach us 144
Orientations 151
To Renew and Deepen Fundamental Motivations 152
Intensify the Union and Participation of All in the Community (Life and Mission) . . . 153
Be Converted and Do Not Worry About Accusations and Defeat 153
Questions for Reflection 154

FOREWORD

The neutralization of the Moro National Liberation Front and the pacification of Mindanao's Muslim-populated provinces ushered in, what official drum-beaters of the Marcos regime are wont to say, a new period of peace. Instead, what these brave fact-finders found in North Cotabato and Zamboanga del Sur was un-peace. The counter-insurgency program of the present regime has unleashed its viciousness against the hungry and destitute. Those, who courageously call forth in our marginalized people their innate sense of justice and their insatiable craving for a dignified life, are often crushed by paramilitary forces. The following pages speak eloquently not only for Fr. Tullio Favali, but also for countless and unknown Filipinos, victims of this madness called "development by force," a doomed movement for "bread without freedom."

Words, however, will never completely capture the cruelty and pain the hapless victims bore in flesh and spirit, even as this report, similarly, will never accurately record the intrepidness, perseverance, and good fortune of the mission members.

As to the first, it is hoped that their sacrifice will bring to fruition the prophet's response to the questions, "When will injustice pass away? " He said, "that will be when the spectators feel as much pain and suffering as the victims of injustice."

As to the second, let this report serve notice again and again that truth will never be muzzled by the gun.

I commend the indefatigable efforts of the mission, particularly the pool of writers, in producing this finely-printed and well-documented report. Also, for and in behalf of the mission members, I wish to thank all the sponsoring organizations, the local fact-finding coordinators and participants, and the numerous individuals who literally put flesh to this report.

Atty. Samuel R. Matunog

ABBREVIATIONS

Arrest, Search and Seizure Order	**ASSO**
Barangay Self-Defense Unit	**BSDU**
Central Mindanao Command	CEMCOM
Church-Military Liaison Committee	CMLC
Criminal Investigation Service	CIS
Fact-Finding Mission	FFM
Infantry Battalion	IB
Integrated Civilian Home Defense Force	ICHDF
Integrated National Police	INP
Kalihokan sa mga Kabos Alang sa Kagawasan ng KalingKawasan (Philippine Democratic Missionary Church)	4K
Military Police	MP
Moro National Liberation Front	MNLF
New People's Army	NPA
Philippine Conference for Human Rights	PCHR
Philippine Constabulary	PC
Pontifical Institute for Foreign Missions	PIME
Prosperidad Agricultural Corporation	PAGCOR
Task Force Detainees of the Philippines	TFDP

CHAPTER ONE

FACT-FINDING MISSION REPORT

INTRODUCTION

For more than a decade, the human rights of the Filipino people have suffered brutal violations. State-wide violence has not abated since Martial Law was lifted in 1981. In recent years, it has grown worse. Alleged "subversives" are summarily executed by military personnel. In Mindanao, such violence has assumed epidemic proportions.

On April 11,1985, Fr. Tullio Favali, a PIME priest, was killed in barangay La Esperanza, Tulunan, North Cotabato. His death prompted the Manila-based Philippine Conference for Human Rights to initiate a fact-finding mission to Mindanao. Although the urgency of the mission was occasioned by the Favali killing, the main objective of the mission was to document the deaths, arrests, massacres, evacuations, burnings and lootings reportedly perpetrated by the military in North Cotabato and Zamboanga del Sur.

Areas Investigated:

From May 10-16, 1985, the FFM conducted its investigation of human rights violations in the following areas:

a) Tulunan and Pres. Roxas, North Cotabato for the following deaths and massacres: killing of Benito Nim (April 1, 1985) by the Integrated Civilian Home Defense Force (ICHDF)in Tulunan; massacre of the Rabuya family (April 3, 1985) by the

The Rabuya massacre.

Evacuees of military operations.

Murder of Fr. Tullio Favali.

ICHDF in Pres. Roxas and the killing of Fr. Tullio Favali (April 11, 1985) in Tulunan also by the ICHDF.

b) Midsalip and other areas in Zamboanga del Sur for the continued military operations, abuses and harassment in the areas.

Participating Organizations:

The following organizations participated in the PCHR-sponsored fact-finding mission:

Ecumenical Movement for Justice and Peace
Medical Action Group
National Council of Churches in the Philippines – Human Rights Desk
National Secretariat for Social Action – Justice and Peace
Promotion of Church People's Rights
Protestant Lawyers League
Task Force Detainees of the Philippines
United Church of Christ in the Philippines – Human Rights Desk

In Cotabato and Zamboanga del Sur, the FFM was joined by local fact-finding members who acted as guides and interpreters for the Manila-based members.

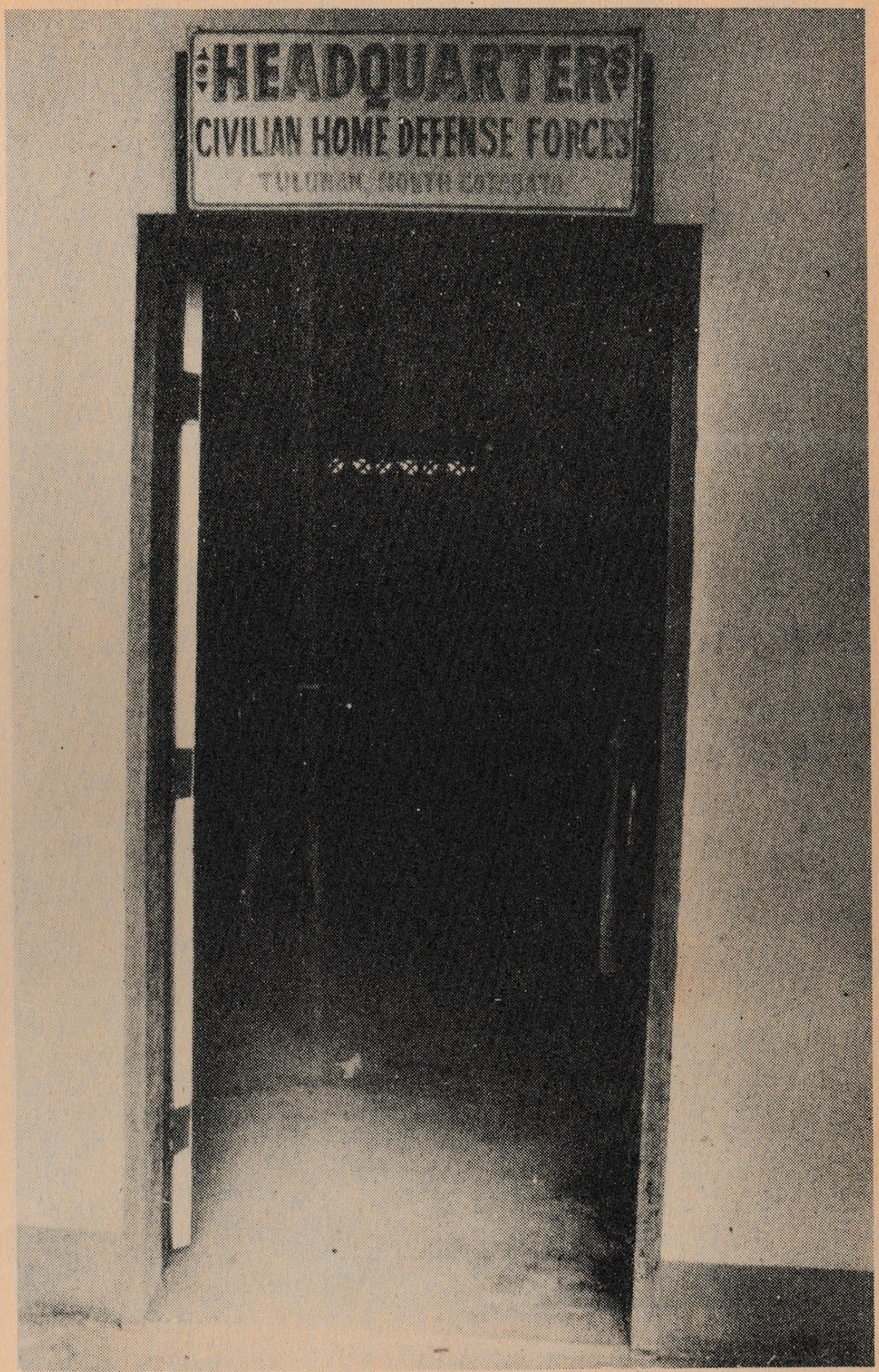
Methodology:

The investigation took place in two areas of Mindanao:

North Cotabato – May 10-13, 1985
Zamboanga del Sur – May 14-16, 1985

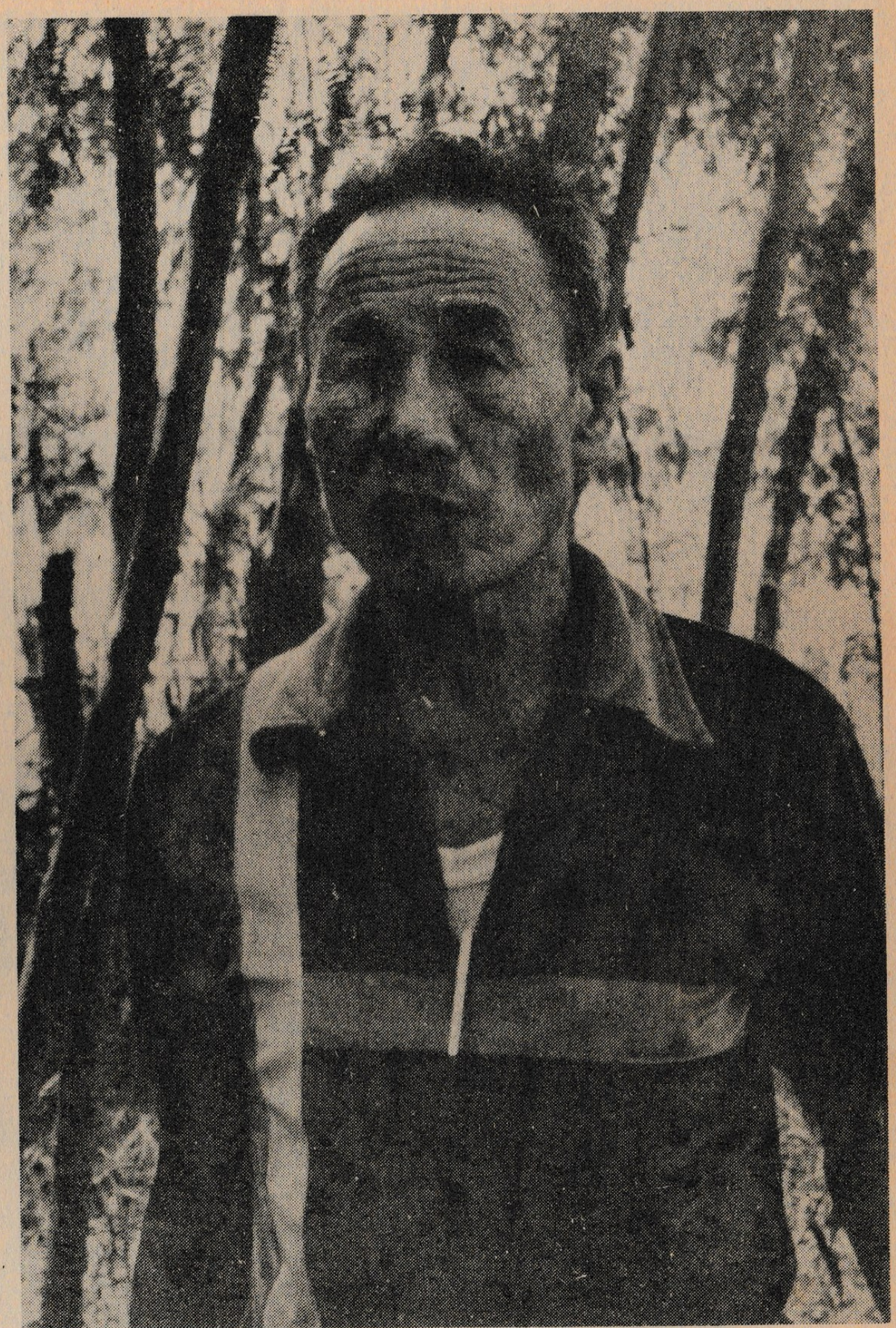
North Cotabato:

Prior to the ocular inspection of the site where Fr. Tullio Favali was killed, eye-witnesses to the brutal murder were interviewed outside of the area. The visit to La Espe-



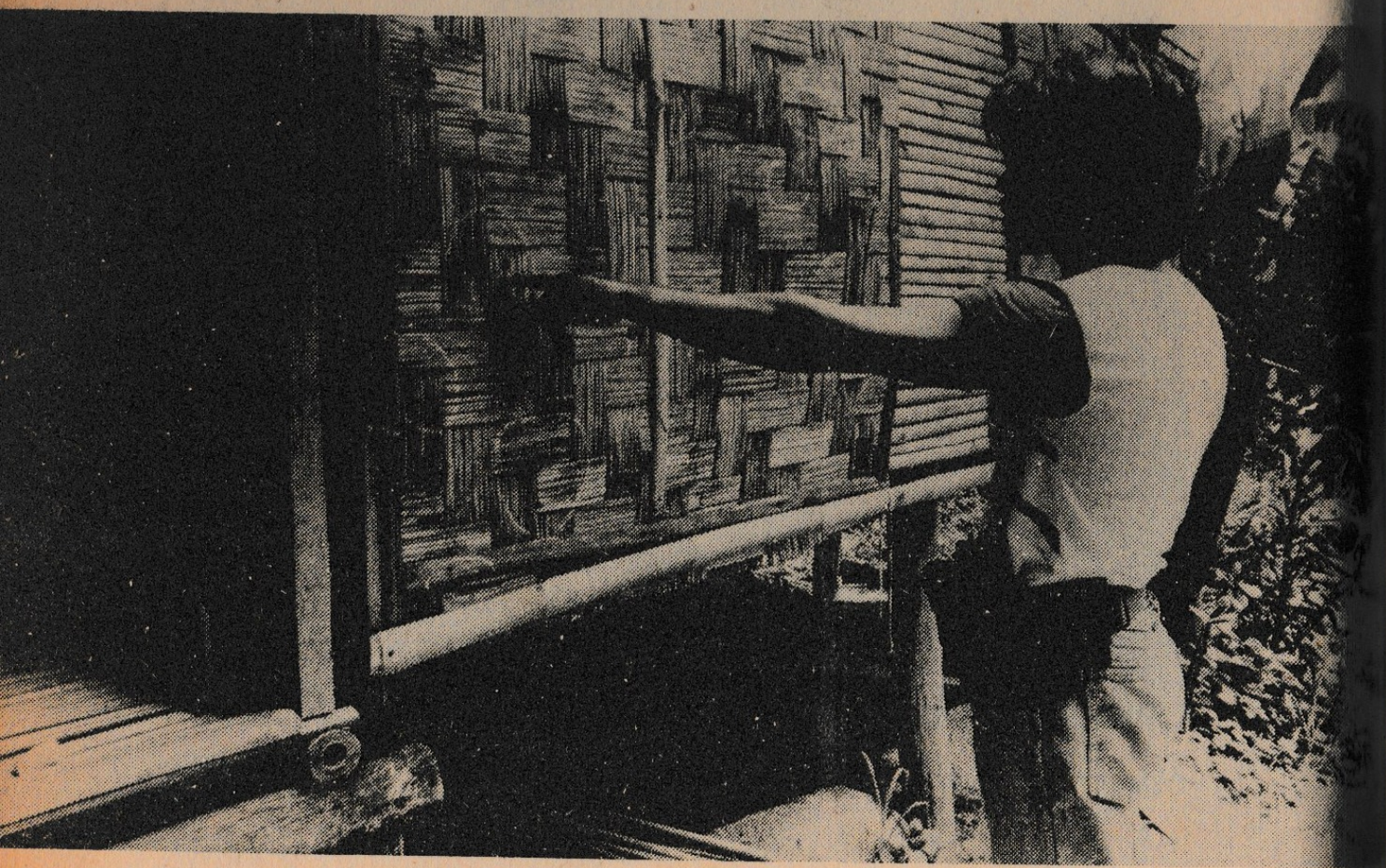
Headquarters of ICHDF Commander Vicente Almirante

Captain Winston Ebersole during interview.



Norberto Manero, Sr.

Integrated National Police Headquarters



CIS investigator at scene of massacre.

ranza, Tulunan, provided an opportunity to speak with other PIME priests, and to conduct random interviews with residents who were actually in the area at the time of the killing. The mission attempted, on several occasions, to contact and interview Tulunan Mayor Faustino and ICHDF Commander Vicente Almirante to no avail. However, the interviews granted by Capt. Winston Ebersole, Commander of the 457th PC Company in Kidapawan and Norberto Manero, Sr., Barangay Captain of La Esperanza, as well as visits to the Integrated National Police Headquarters and the ICHDF heaquarters provided further insights and information into the abuses taking place in the area.

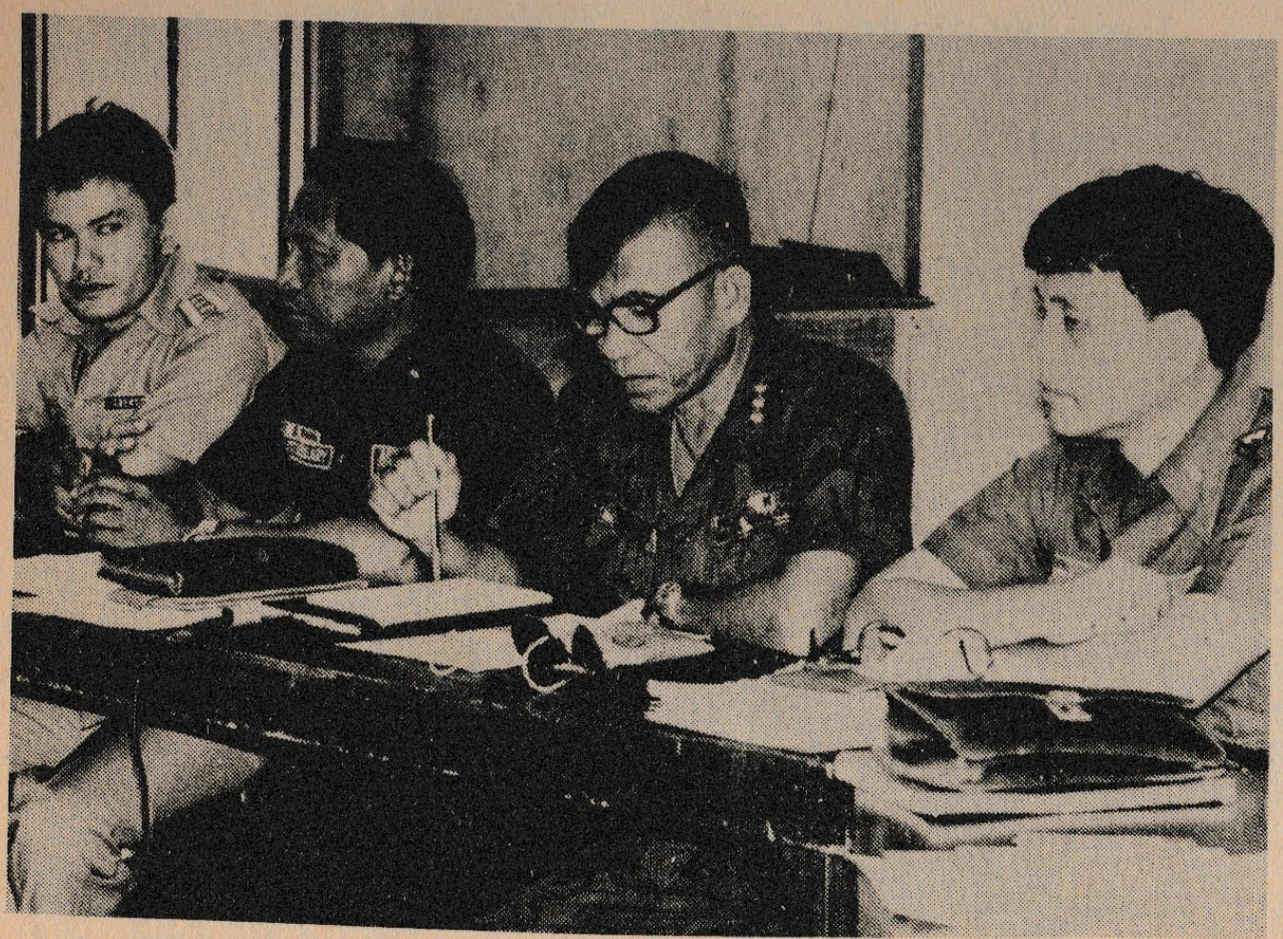
Concerning the Rabuya massacre, the FFM interviewed the surviving members of the family along with relatives who were in the area during the time of the massacre. The visit to the bullet-riddled nipa hut of the Rabuyas yielded more data from neighbors in the area. Two investigators of the Criminal Investigation Service sent by Capt. Ebersole to escort the FFM to the massacre site were likewise helpful in providing detailed information and photographs of the massacre.

In both the Favali and Rabuya cases, initial documentation was provided by the local units of Task Force Detainees of the Philippines, church people and lawyers who are handling cases of human rights violations in Cotabato. Included in the initial documentation were previous issues of the Marbel, South Cotabato diocesan weekly paper, *Concern.*

Unfortunately, the Nim and Daprinal murders were not investigated as planned since the relatives of the two men had moved from the Tulunan area.

A press conference on May 13, 1985, aired over DXND radio station, concluded the fact-finding mission in Cotabato. At that time, partial and initial findings were presented to the military authorities: Provincial

Press Conference — DXND Radio Station, Kidapawan, Cotabato.



From left to right: Capt. Ebersole, Major Aguilos, Col. Tolenada, and Major Uy.

Commander Major Uy, Assistant Provincial Commander Major Aguilos, Capt. Winston Ebersole, and Colonel Moises Tolenada of the 25th Infantry Battalion.

Zamboanga del Sur:

Areas investigated included Sigacad, Midsalip, Tigbao, Tuburan, Timulan, and San Miguel where evacuations took place due to burnings, harassment and terrorism.

The investigation of the Sigacad burning (March 10 and 11, 1985) was assisted tremendously by the initial documentation undertaken by a local fact-finding team organized shortly after the incident took place. The FFM, having conducted interviews at the evacuation site at the Bayog Central Elementary School, uncovered further significant data.

The inquiry into the evacuation of the residents in San Miguel, Timulan, Tuburan, and Tigbao areas, however, took a significantly greater amount of time. The evacuees were reached only after a ten-hour hike across fields, forests, rivers and a final tortuous climb up a steep, ninety-degree mountain.

Several members of the FFM, who did not accompany the group on the ten-hour hike were able to investigate military harassment, forced recruitment into fanatic groups, massacres, shellings and killings in Midsalip.

The press conference intended for the last day of the mission's investigation in Zamboanga del Sur was cancelled due to subsequent harassment and near detention of the FFM participants who went to Timulan. Security considerations of the FFM, particularly for the local participants, were also a primary reason for the cancellation of the press conference.

FFM Harassment

The military police in Barangay Tigbao accosted members of the FFM at 5:30 p.m. on May 15, 1985 while on

Sigacad burning.

Local Fact-Finding Team initiates Church-Military dialogue.

their way to Pagadian City after conducting an investigation on reported human rights violations and militarization in San Miguel, Timulan and Tigbao areas. The military police charged that the delegation's entry into Tigbao was "unauthorized."

After negotiations with the military police, the mission was allowed to proceed to Pagadian. After the team left the MP headquarters in Tigbao, a military vehicle followed and blocked their jeep in front of a checkpoint in Maragang, Dumalinao town. Three military police boarded the jeep and instructed the mission to proceed to a military headquarters in Gipos.

In the military camp, an intelligence officer who refused to give his name said they received instructions from Colonel Salom to detain the mission members. The spokespersons of the mission protested and demanded to see Colonel Salom, who refused to talk with the group. He ordered his subordinate to bring the delegation instead to Commanding Officer Colonel Ernesto Maderazo in Dao, at the 3rd IB Headquarters in Pagadian. Pagadian Bishop Antonio Tobias accompanied the mission and helped in the negotiations for the release of the FFM members.

The following day, May 16, the TFDP office in Pagadian City was under surveillance by members of the ICHDF and the fanatical group, "Tadtad."

The experience of the FFM, of being interrogated and shunted from one military camp to another, brought the delegation to a deeper and more personal understanding of military harassment and the subsequent powerlessness endured by hundreds of Filipinos throughout the country.

CONCLUSIONS

The conclusions of this report are based only upon accounts that were consistently presented to the fact-finding mission by various eyewitnesses and credible sources both in North Cotabato and Zamboanga del Sur. While the delegation did not possess the investigative tools or means to verify every account presented to them, clear patterns and trends emerged. These patterns and trends will be discussed in the following report.

The team investigated several cases: the brutal murder of Fr. Tullio Favali; the massacre in Barangay Sagcungan at New Camiguin, Pres. Roxas, North Cotabato; the burnings in Sigacad and Tambulig; looting, shelling, and massacres in Midsalip and Timulan, Zamboanga del Sur; pertinent findings in all these incidents attest to the fact that intense militarization is taking place.

U.S. foreign military aid continues to pour into the country to prop up the Marcos regime. This aid is no longer being used only to execute rebels, but more recently it is boldly used to silence church people committed to the poor, deprived, oppressed and exploited, among whom are now foreign missionaries. Consequently, the fear and powerlessness felt by the Filipino people is sadistically capitalized on by the powerful military authorities.

As reported repeatedly by human rights groups in the Philippines, the power of the military authorities is supported by para-military units based inside communities, thus extending the capability of the military to monitor

people's activities. One large para-military group is the Integrated Civilian Home Defense Force. (See Appendix, Tables 1 and 2.) Recruitment in the ICHDF does not follow strict moral or disciplinary standards. This has proven true in North Cotabato and Zamboanga del Sur. Members of cults, fundamentalist sects and fanatic groups are being armed and trained by the military for counter-insurgency purposes. Norberto Manero, Jr. (Commander Bucay), one of the perpetrators of the murder of Fr. Favali, is one such example. He is a member of the ICHDF and a notorious member of the *Ilaga,* an ultra-rightist religious fanatical group. Even though the exploits of such members have been uncovered and ASSO (Arrest, Search and Siezure Orders) issued for their detention, the military blatantly overlook atrocities committed by such individuals. Perhaps, the reason being that the military can use these groups to perform abuses they cannot openly do for fear of reprisal and prosecution.

There is widespread evidence that such groups are involved in massacres, murders, mutilations, cannibalism and torture for which the very perpetrators are honored with medals for their bravery and patriotism. This combination of fanaticism and terrorism is becoming the most pronounced mechanism of the military in recent years.

As documented also by other human rights groups, the military continues to use massive firepower in its combat operations and heavy artillery in suspected rebel communities. However, the dismal fact remains that unarmed civilians, especially children, become the targets of such military attacks.

More and more Filipinos realize that the Church has become still another target in the government's counter-insurgency program. In addition to the murder of Fr. Tullio Favali, four Protestant Ministers have been killed: Rev. Magnificio Osorio of the United Methodist Church, Rev. Potenciano Ejano also of the United Methodist Church,

Rev. Elpedio Sumanil of the United Church of Christ in the Philippines and Rev. Mariano Boling of the Philippine Episcopal Church. One Catholic priest, Fr. Alberto Romero, has also been killed, and another has disappeared, Fr. Rudy Romano, a Redemptorist priest. Mounting evidence in each case points to military involvement and a subsequent trend to cover up such involvement.

Why is there a systematic campaign to persecute the Church? The why can be found in the moral teachings and guidelines of Jesus Christ and in the commitment to justice and peace and the sacredness of life which Jesus inspires in his followers. The church's response to the Philippine crisis has been slow but significant. The seed for its commitment to the poor is rooted in the teachings of Jesus Christ and taken seriously in basic Christian communities.

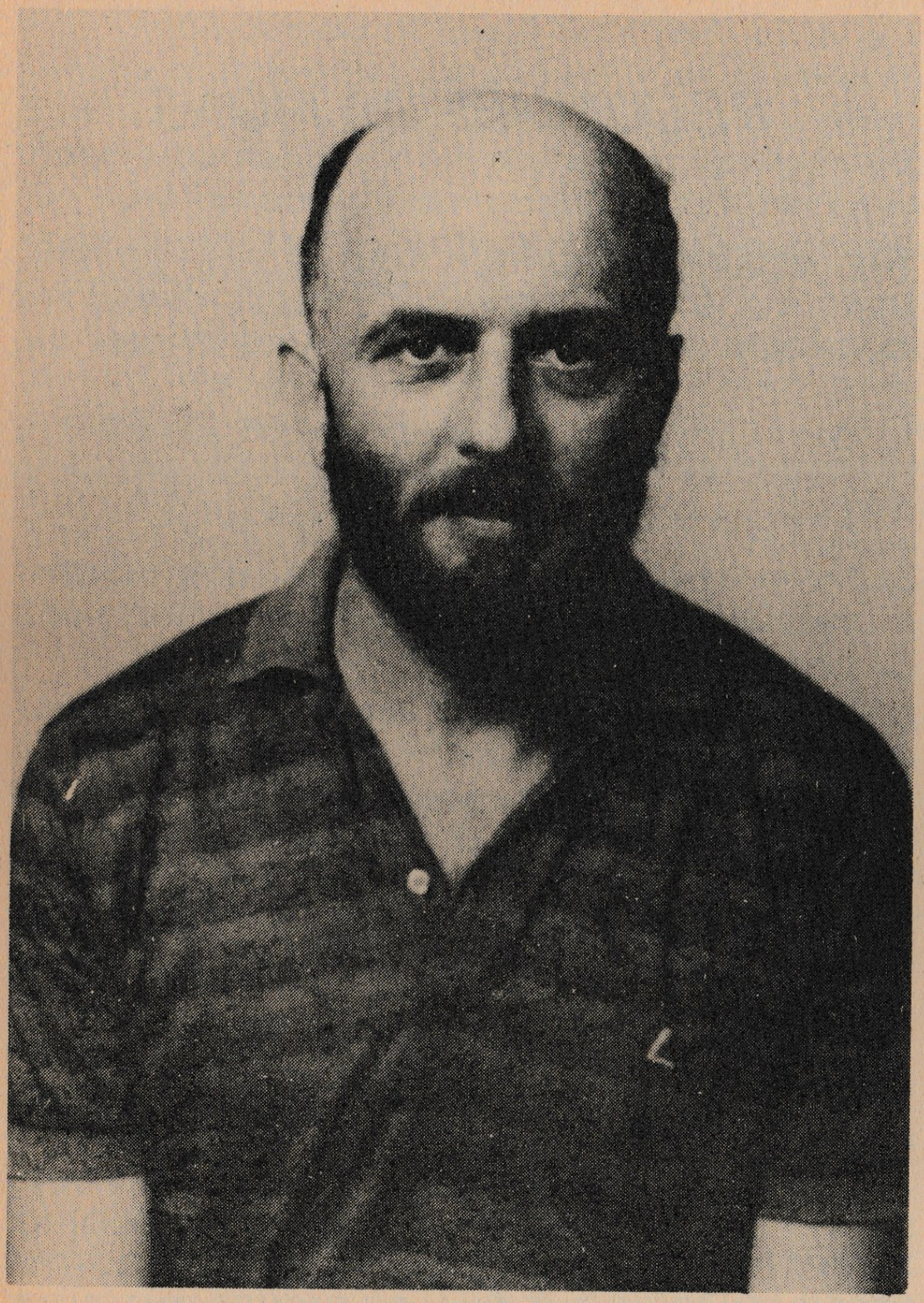
On the whole, the church's "preferential option for the poor" has become more pronounced and consequently more suspect. To work for justice has become an imperative of the progressive church and has consistently drawn the ire of the military. Systematic plans, such as terrorism performed by fanatic groups, are being implemented to terminate any attempt by the Church to better the life of the poor.

RECOMMENDATIONS

THE MISSION STRONGLY URGES THE GOVERNMENT TO IMMEDIATELY HALT THESE UNABATED AND WANTON HUMAN RIGHTS VIOLATIONS BY:

1. Conducting a full and immediate probe, apprehending, putting on trial and incarcerating all perpetrators of the heinous crimes documented in this report.
2. Indemnifying all victims of human rights violations, especially those adversely affected by military operations.
3. Reviewing completely and comprehensively the content, thrust, implementation and enforcement of the government's counter-insurgency program particularly the use of quasi-religious and fanatic groups in community defense measures and military operations with the end in view of eliminating all factors and structures which give occasion, or convenient excuse, to human rights violations.

THE MISSION ALSO CALLS UPON ALL PEACE-LOVING FILIPINOS INCLUDING THOSE IN THE ARMED FORCES TO UPHOLD THE DIGNITY AND SAFETY OF THE FILIPINO, FIRST BY UPHOLDING, RESPECTING AND GUARANTEEING, THE OBSERVANCE OF THE BILL OF RIGHTS, THE RULE OF LAW AND THE RIGHTS OF PEOPLE ENSHRINED IN ALL DULY RECOGNIZED NATIONAL ORGANIZATIONS AND INTERNATIONAL COVENANTS OF THE COMMUNITY OF NATIONS.



Fr. Tullio Favali before his death.

CHAPTER TWO

CASE SUMMARIES — NORTH COTABATO

I. MURDER OF FR. TULLIO FAVALI

DATE: April 11, 1985
PLACE: Tulunan, North Cotabato

A Man of Peace

Fr. Tullio Favali was an Italian missionary of the Pontifical Institute for Foreign Missions (PIME), an international society of priests and brothers exclusively dedicated to the evangelization of predominantly non-Christian nations. The PIME fathers are currently working in Brazil, Western Africa, Burma, Hong Kong, Thailand, Japan, India, Bangladesh, Papua New Guinea and the Philippines. In the Philippines, presently they are in Zamboanga City, Zamboanga del Norte, Zamboanga del Sur, North Cotabato and Metro Manila.

Fr. Tullio was ordained a priest on June 6, 1981. He arrived in the Philippines in November of 1983. He was appointed Assistant Parish Priest of Tulunan, North Cotabato in June 1984 and later became Parish Priest in February 1985. His parishioners remember him as unassuming and mild-mannered yet showing courage and determination in all his undertakings. These qualities endeared him to all the people he met and worked with, especially

the poor and the marginated.

"Father, do you want your head blown off . . .?"

Based on the testimonies of several eye-witnesses, the fact-finding mission concluded without a shadow of a doubt that Fr. Tullio Favali was killed by government para-military forces led by Norberto Manero, Jr., alias "Commander Bucay," and his brother Edelberto Manero, alias "Commander Baliling," on April 11, 1985 at the Km. 125 Crossing of Barangay (a village) La Esperanza, Tulunan, North Cotabato, Mindanao.

The mission gathered the following data from the testimonies given by witnesses. The testimonies revealed that as early as 9 o'clock in the morning of April 11, 1985, a group of armed men composed of the Manero brothers – Norberto, Edelberto and Elpedio; Rudy and Severino Linis, and several others, all members of the ICHDF, were drinking in a "cockhouse" a hundred meters away from Km. 125 crossing.

At approximately 4 o'clock in the afternoon, Elpedio was seen carrying a placard which read:

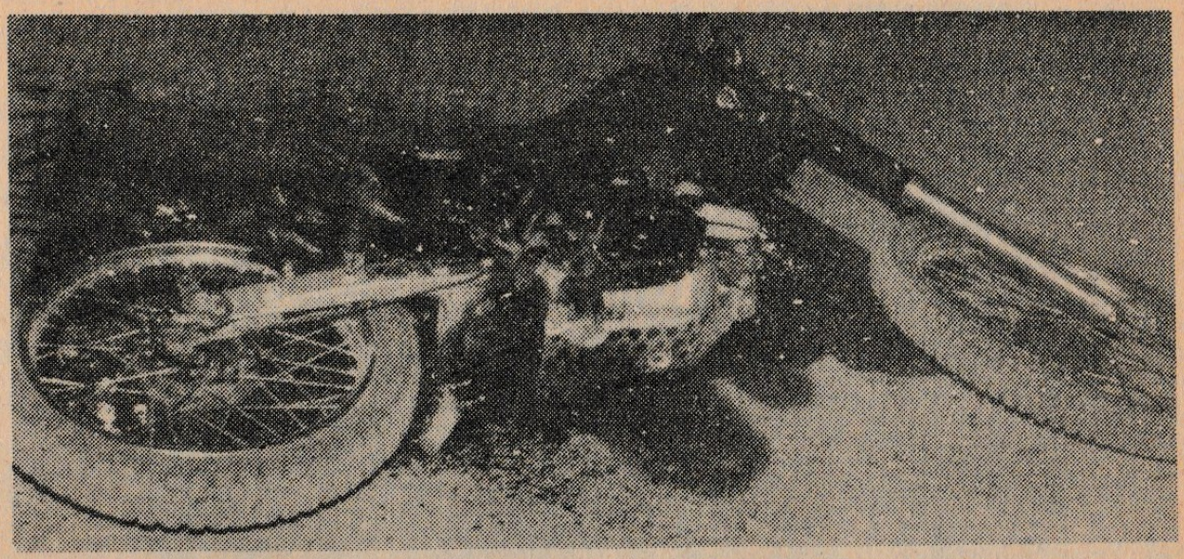
Grand Showing: Commander Bucay vs. NPA

Starring:

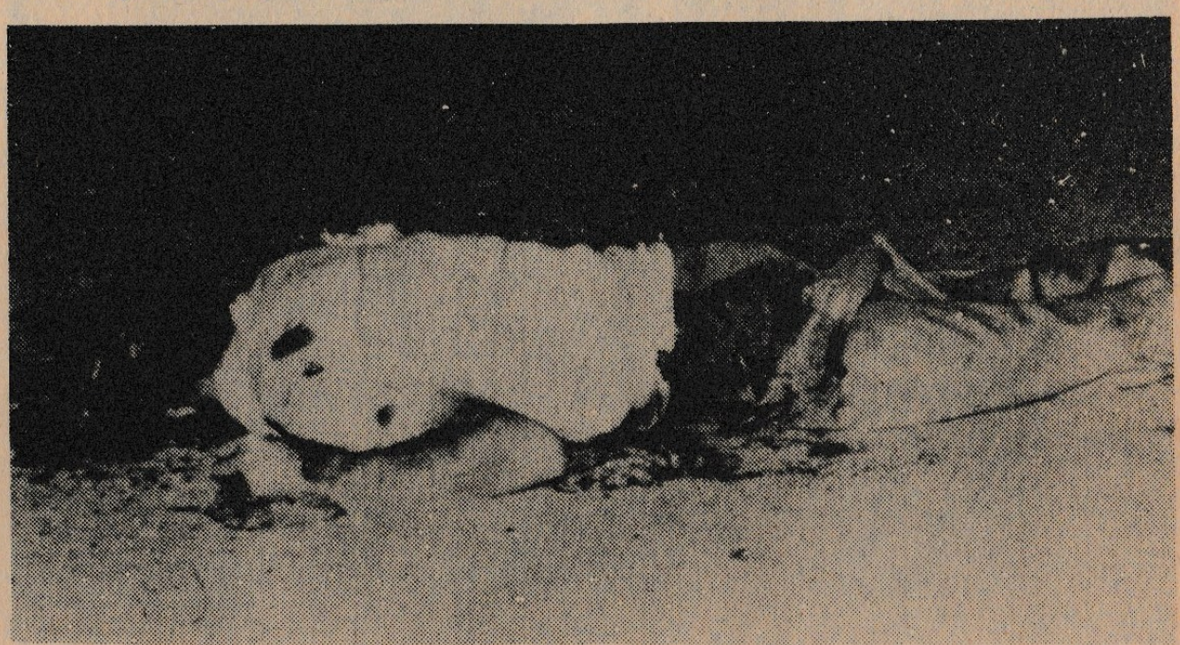
Edel:	Bantel
Elped:	Bucate
Bucay :	Valdevieso
Villaring:	Fr. Peter - Director . . . etc.

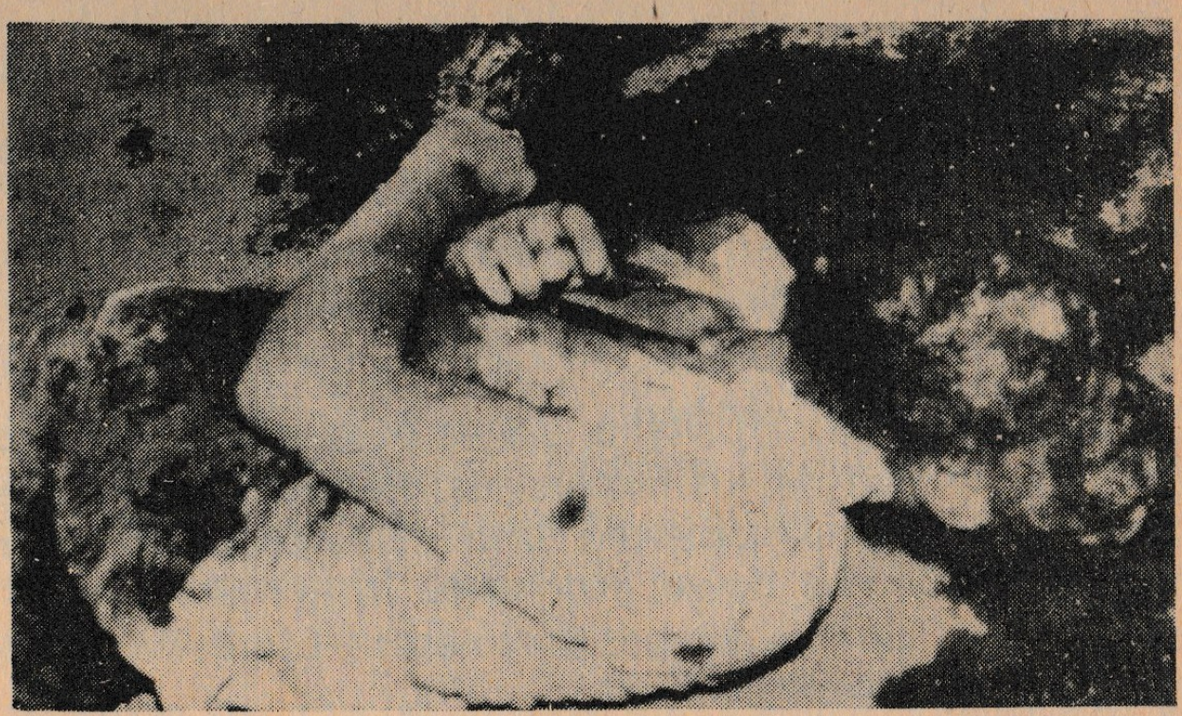
Elpedio then hung the placard on a corner post in Km. 125 crossing.

Upon seeing the placard, Rufino Robles or Bantel, a tailor, approached the group and asked why his name appeared on the list. An argument ensued which resulted in Edelberto's shooting Robles in the hand. Robles and his wife ran for cover inside the house of Dominador Gomez, who himself was earlier shot at by Edelberto.



Motorcycle of Fr. Tullio Favali





Sudden death to a Man of Peace.

Military men looking on the murdered priest.

Meanwhile, Edelberto was heard to be shouting, while walking back and forth, "Today I will kill a priest! " Members of the ICHDF warned the occupants of the Gomez home not to leave or they would suffer the consequences.

An hour later, Fr. Tullio, having been informed of the incident, arrived on his motorcycle. He proceeded to the Gomez house and conferred with the occupants. While he was inside the house, Norberto, Jr. (or Commander Bucay), and his men dragged the priest's motorcycle to the center of the crossing and set it on fire.

At that moment, Fr. Tullio was leaving the house despite stern warnings from the Robles family. Seeing his motorcycle on fire, the priest approached the group, with hands held high, and said, "What have you done to my motorcycle?" Edelberto then walked over to the priest and was heard to say, "Father, do you want your head blown off?" He shot the priest point-blank with a Browning Automatic Rifle, reportedly the government-issued firearm of Severino Linis.

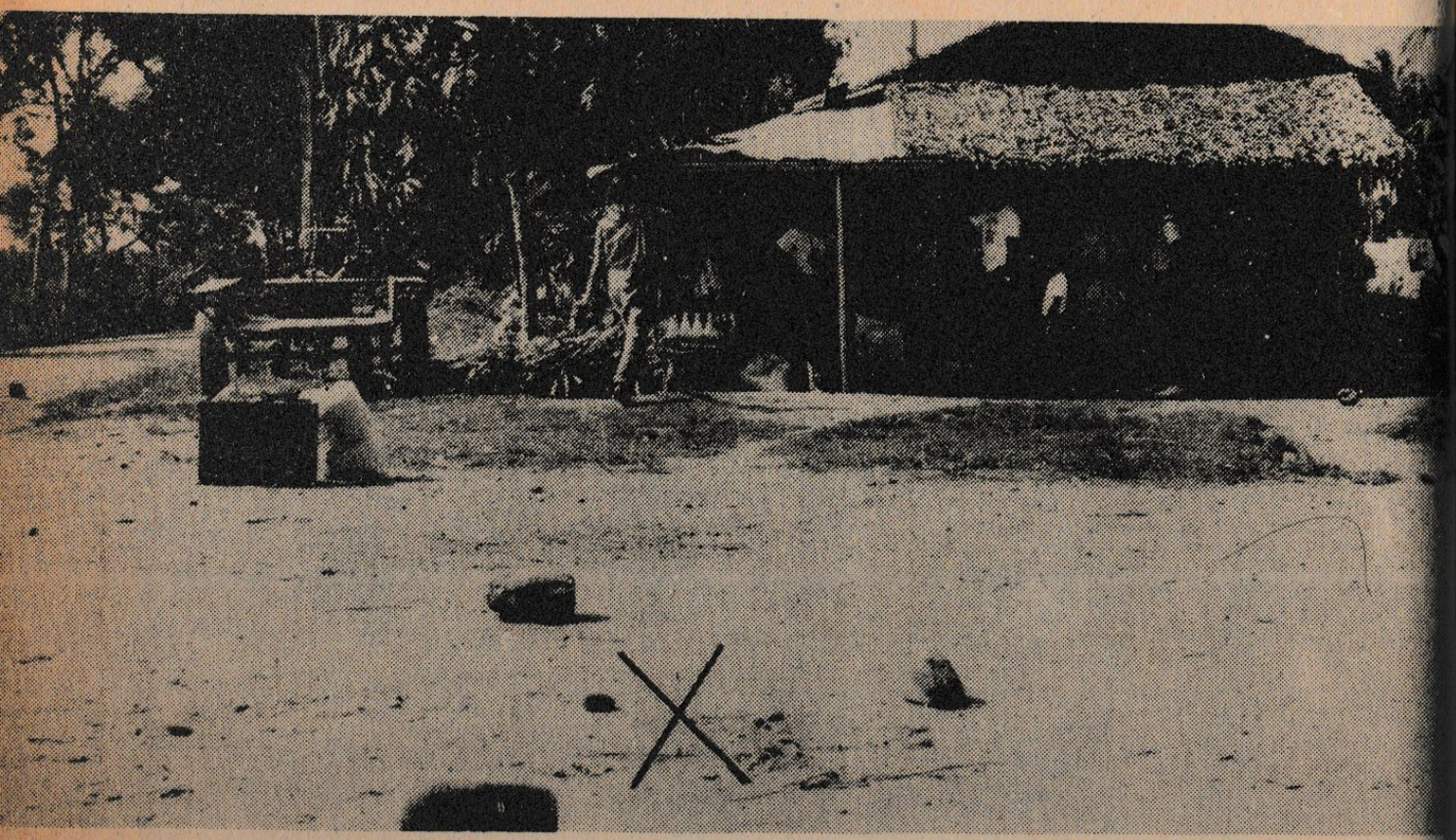
Fr. Tullio fell to the ground face down with his skull cap blown off. Edelberto still kicked the dead priest's head, turned him face up, shot him again, and then stomped on the body. Norberto pulled his brother away saying that Fr. Tullio was already dead. After taking something from the priest's pocket the two sang a native tune "Baliling" and boasted that "Tomorrow, we're going to be in the headlines because we killed a priest."

Residents of La Esperanza were prevented from approaching the body. At 6:30 p.m. Fr. Peter Geremia, PIME, former parish priest of Tulunan arrived at the scene of the murder accompanied by two policemen. He anointed the body and took pictures of his slain colleague.

Elpedio and Rudy Linis were arrested on April 25 but were subsequently released "for lack of evidence." The remaining members of the armed group allegedly escaped the military search operations.

In an interview with the mission on May 11, 1985, the elder Manero, Norberto, Sr., barangay captain of La Esperanza, confirmed that his sons killed Fr. Tullio and they had not returned home since. He criticized Fr. Tullio for not having referred the Robles incident to him. If he had, he would never have been killed. He also accused Fr. Peter and other church people of preaching communism and sympathizing with the rebels.

After the murder, Bucay and Edelberto circulated a



On this spot (X) fell Fr. Tullio.

Fr. Peter Geremia with slain colleague.

Light pierces the darkness

handwritten letter claiming that they "killed Tullio because we love (the) Filipino people." The letter also contained their mission: "To kill imported satan priests who are against the Philippine Government."

Tip of the Iceberg

Further research undertaken by the mission revealed a long list of brutal and cannibalistic atrocities committed by the Maneros. The brutal killing of Fr. Tullio, so it seems, was only the tip of the iceberg. The Manero roots were traced to a fanatical group known as the *Ilaga* which thrives in Cotabago, parts of Lanao and Zamboanga Peninsula.

The *Ilaga,* literally meaning rat, is a ragtag band of pseudo-religious cultists, mostly of Ilonggo (Visayan) descent founded in the late 60's by Bernardo Baylosis, popularly known as Commander Toothpick. The Ilaga cult is derived from an eclectic amalgamation of folk culture, animism, distorted Christianity and Islam. The central focus of this cult is the belief that certain rituals and objects will make its members invincible. Commander Toothpick himself was said to have received an amulet or *anting-anting* from a mountain hermit.

The Ilaga's natural animosity toward Moslem secessionists and communist rebels made them easy pawns and prey in the game of political conflict. Exploiting this hatred with common enemies, the government found them very useful in counter-insurgency efforts. The Philippine Army's Airborne Division encountered little difficulty in moulding a small group of fanatics into a blindly-loyal armed band. During their early years, many Christian settlers regarded them as folk heroes for their successful combat exploits in repulsing Moslem attackers, who were trying to regain their lost land from Visayan migrants. Their unusual no-cover combat stance captured even more the imagination of many. They were first pitted against

The Manero Family. Third from right: Norberto, Jr. (Bucay); Fourth: Elpedio; Fifth: Edelberto (Balliling); Squatting: Norberto, Sr.

the Blackshirts of Cotabato and Barracudas of Lanao, the armed wing of the Mindanao Independence Movement, the precursor of the Moro National Liberation Movement. Later, they were used to fight the MNLF and the NPA.

Their folk hero image quickly disappeared as their true nature emerged. Soon, they were not only pursuing the rebels but were also killing native Bilaans and Christians who had fallen from their good graces. The title, "Barangay Self-Defense Unit," bestowed upon them courtesy of then Provincial Commander, now Member of the Parliament and Deputy Minister for Civil-Military Relations Col. Carlos Cajelo, gave them ready excuse to believe that their victims were either rebels or rebel sympathizers. The title was clearly a mere ploy to cover up the group's atrocious activities under a semblance of legality.

In the mid-70's the Ilagas broke into factions just as the BSDU was about to be renamed ICHDF. One splinter group was led by Commander Bucay and Commander Inday, aliases of Norberto Manero, Jr. and Leonarda Lacson Manero. The husband-and-wife team, together with the remnants of the *Ilaga* group, set up their headquarters in Polomolok, South Cotabato. Bucay was designated by then Brig. General Delfin Castro of the Central Mindanao Command, now Major General of the Southern Command, as the Commanding Officer of the ICHDF Special Strike Force under the Special Warfare Group. It was with this unit that Inday and Bucay garnered military citations and medals for their war exploits, specifically the relief operation in Basilan at the height of the Muslim secessionist movement.

Overshadowing the glory, however, were their grave atrocities. For years, their abuses remained unexposed in a maze of cover-up or forced apathy. Their brutality only came to light in 1979 when the wife of one of their victims, Visitacion Arca Mamalumpong (see Affidavit), out

of desperation and frustration over the case of her husband Ali, sought the help of the Social Action Center of Dadiangas, Cotabato. She related to Sr. Anchilla Garcia, SPC, and Fr. Joseph Circulla, CP, how her husband was abducted and killed by the group. Sr. Anchilla forwarded the case to Bishop Reginald Arliss. Shocked by the gory details, Bishop Arliss and all the priests of the Diocese of Marbel wrote President Marcos, Defense Minister Juan Ponce Enrile, Deputy Minister Carmelo Barbero (now deceased) of the Ministry of National Defense, Minister Ricardo Puno of the Ministry of Justice, and Major General Fidel Ramos of the Armed Forces of the Philippines (now Lt. General and Acting Chief of Staff). In their letter, they denounced the illegal activities of the group and demanded a speedy and impartial trial, protection of witnesses and the immediate disarming of the group.

In response to the letter, Minister Enrile issued an ASSO for Bucay and Inday on October 24, 1979 and sent Minister Barbero to personally oversee the case. The same day, Minister Puno designated Senior State Prosecutor Tirso Velasco to investigate the kidnap double-murder of the Mamalumpong brothers.

Meanwhile, the Social Action Center surfaced twenty witnesses, mostly former members of the ICHDF, not only on the double murder of the Mamalumpong brothers but on other equally gruesome crimes committed by Bucay's group. Pepito Moderacion, a sergeant of the 453rd PC Company, Camp Lira, General Santos City, Cotabato in his affidavit (see p. 104) revealed that he was sent as an undercover agent posing as a member of the ICHDF to monitor the group's activities in October 1977 by Lt. Antonio Billones. During his stay with the group, he was able to witness their ritualistic killing and cannibalistic atrocities conducted on several of their victims, including the Mamalumpong brothers. He reported that on one occasion, on November 5, 1977 at approximately 3:30 p.m., Commander Inday with armed followers arrived at

the Kiniles farm lot with the hogtied bodies of Ali Mamalumpong and his brother. Commander Bucay, already at the farm, conducted a short interrogation and then ordered his men to shoot to death the Mamalumpong brothers. After having shot them, the two were slaughtered, sliced into pieces, their internal organs taken out and cooked to be eaten by Commanders Bucay and Inday and their followers.

Another witness, George Pontanilla (see Affidavit) corroborated the statements of Moderacion. He further added that Larry Gonzaga, a follower, cut out the sex organ of one of the Mamalumpong brothers and gave it to him "to be eaten in due time."

Regarding other atrocities, Edgar Arguilles, another ex-follower, said in his sworn statement "that Norberto Manero, Jr., alias Kumander Bucay, and Leonarda Lacson Manero, alias Kumander Inday, on or about May 29, 1977 ordered our team leader George Manero (reportedly killed in action in Basilan according to Lt. Col. Honesto Bumanglad) . . . in this manner, *"magmasaker kamo sang Bilaan sa Kiniles,"*(massacre some Bilaans in Kiniles), Polomolok, South Cotabato . . . George Manero asked the man in the house of Fernando Guymon, who he was, what his tribe was . . the man answered . . . I am Fernando Guymon, a pastor and a Bilaan. . . George Manero told him: *'Indi ka na mabuhi, nong'* (You won't live anymore). . . and Fernando Guymon said, "Praise the Lord, Alleluia," and immediately George Manero fired his shot gun . . .I saw Uldarico, Sedonio, Kris and Ronnie Abella with their samurai hacking the children and wife of Fernando Guymon . . . then George Manero took the sword of Ronnie Abella and also hacked the children."

The group has an inner core which is called "the Liquidating" squad according to one Francisco Cavan (see Affidavit), a former member, who was forced to leave the group when he could no longer adhere to the group's ac-

tivities. He reported that to become a member of this group one must undergo an initiation which involves killing someone the group dislikes and then eating the flesh. He was threatened with the fact that refusal would mean death by stabbing as in the case of one Romulo Bacus. He escaped, however, before the group could actualize their death threat.

The activities of Bucay and Inday included not only murder but landgrabbing as well. As uncovered by the fact-finding mission, the two ICHDF commanders implicated Antonio Imba in the death of one of their relatives. Imba, an owner of a six-hectare lot in Kiniles, was imprisoned but later released when the courts found him innocent. Upon his release he discovered that his land was taken over by the two and planted with coffee and cabbage. Imba wrote the president but his complaints remained unheard.

The Church-Military Liaison Committee took up the case in September 1979. The Church was assured of the security of the witnesses. However, Leopoldo Ojacastro, a witness, was found stabbed to death after attending one of the CMLC meetings. Bishop Arliss angrily reacted to the incident calling everything a "sham." The military, on the other hand, proclaimed that Ojacastro left before they could arrange security measures.

Despite repeated requests to disarm the Manero group, Col. Mariano Miranda, 3rd Brigade Commander (now a general in Jolo), refused to do so. Brig. Gen. Delfin Castro was quoted to have said that both Bucay and Inday were no longer in the CEMCOM area of responsibility although there were numerous reports of their presence in the area. Bucay was seen on Dec. 27, 1979 entering a moviehouse in Koronadal accompanied by armed bodyguards. Three days later, Inday appeared in Polomolok as a wedding sponsor. Both took part in a parade during the September 5, 1980 visit of Defense Minister Enrile and they admitted

to Minister Barbero their active participation in the demolition of houses in Barrio Uhaw in July 1980. The latter was confirmed by Mayor Acharon of General Santos City.

Three years after the brutal murder of the Mamalumpong brothers, the court finally filed a criminal case against Bucay and Inday. On Dec. 18, 1980, more than a year after issuance, Col. Mariano Miranda informed the court that the ASSO had been complied with and they were in his custody at the brigade command. He reportedly assured the court that "at any time the law seeks the person of Inday and Bucay, he will personally produce them."

While under the protective custody of the colonel, the two enjoyed privileged status. On several occasions the two were seen outside the brigade command with their armed escorts.

During their May 27, 1981 arraignment before the court of Judge Pedro Animas (now deceased), the two accused failed to appear, Attorney Aurelio S. Maduramente, defense counsel, explained that "Col. Miranda their custodian is out of town and the accused are busy raising money for their court expenses."

When compelled by the court to explain the absence of the accused, Col. Miranda gave an entirely different version. He announced, in a letter sent to Judge Animas, that the two escaped from their armed escorts on March 30, 1981 while on their return to the camp in Buayan from the hospital where Inday was allegedly confined for three days for acute bronchitis.

Adding to the confusion, Atty. Cornelio Falgui, who was reportedly continuously sought by the two for legal help gave a third version of their whereabouts. He said that as early as March 16, 1981, the two were already missing and had sought refuge in Kenam, Malapatan.

However, before their escape, the commanders threat-

ened "to blow the whole case sky-high and expose the military officials," if they were convicted.

Angered by the reported escape, Judge Animas immediately issued another arrest warrant and gave orders to incarcerate them in the provincial jail. However, the court was unable to implement the order. This forced the postponement of the trial indefinitely. For several years, the most sensational case of Cotabato lingered in limbo, seemingly relegated to the oblivion of forgetfulness until the murder of Fr. Tullio Favali resurrected the painful events of the past.

During their fugitive years, the Maneros led a life no different than their earlier ones. In an interview with the mission, Elpedio Manero, Bucay's younger brother, said that Bucay and Edelberto were hired as company guards for the Cojuangco owned PAGCOR (now Northern Mindanao Agricultural Corporation) from May 1984 to March 1985. PAGCOR was well-known for hiring goons to force residents off their land in order to sell it at company-dictated prices. After leaving PAGCOR, the two settled in their family house in La Esperanza.

11803

Violence runs deep in the veins of some members of the Manero family. Being a family member is no guarantee for staying alive. On Jan. 15, 1984, Noel Manero was shot and killed by his own father, Norberto Sr. The elder Manero admitted to the mission that he killed his son when the latter refused to stop attacking the mother. Noel was buried inside the Manero house in La Esperanza, and to this day, the family dines on top of his tomb. On that same night, another son, Edelberto shot to death Joel Catedral in Barrio Kulasi.

For unknown reasons, the above atrocities were disregarded by the authorities. Even after the murder of Fr. Tullio Favali, Bucay and Edelberto were able to elude the alleged massive manhunt implemented by Philippine troopers with an order to "shoot-to-kill" on sight. This or-

HIGH SCHOOL LIBRARY
ST. SCHOLASTICA'S ACADEMY

Norberto Manero, Sr. speaking to the Fact-Finding Mission.

der was later revoked as General Cesar Tapia of Regional Command II, who earlier blamed the NPA for the priest's death, feigned legal technicality in apprehending the perpetrators despite a presidential directive. In an apparent double standard, he invoked that "voluminous legal documents" are needed to support their arrest. General Fidel Ramos later dispelled this contention and ordered his men to immediately arrest the Manero brothers.

On June 23, 1985, the Philippine News Agency, the government press wire, released a news report stating that Norberto Jr., Bucay, had been captured on June 15, 1985 in Negros Occidental and was under investigation at the Third Air Division headquarters in Zamboanga City.

On July 19, 1985, the *Bulletin Today*, a government-owned newspaper, revealed that Edelberto Manero, "Kumander Baliling," yielded to a Philippine Air Force intelligence team led by Capt. Jofrey Horlador. Edelberto asked that he be placed under the custody of the Southern Command like his brother, pending arraignment of the case against them.

The arraignment of both Edelberto and Norberto Manero took place on October 3, 1985. The Maneros pleaded not guilty.

The actual trial is due to start on November 20, 1985.

II. RABUYA MASSACRE
DATE: April 3, 1985
PLACE: Barangay Sagcungan, New Camiguin North Cotabato

"I hugged him because he was my son. My hand went inside his skull. I felt I was kicking something. It was Yolanda, lifeless, too. I heard groans of pain and saw it was a pig. Near it lay Allan, his arms around Alma, his three-year-old daughter. I looked around. They were all dead. And then, my children took me away."

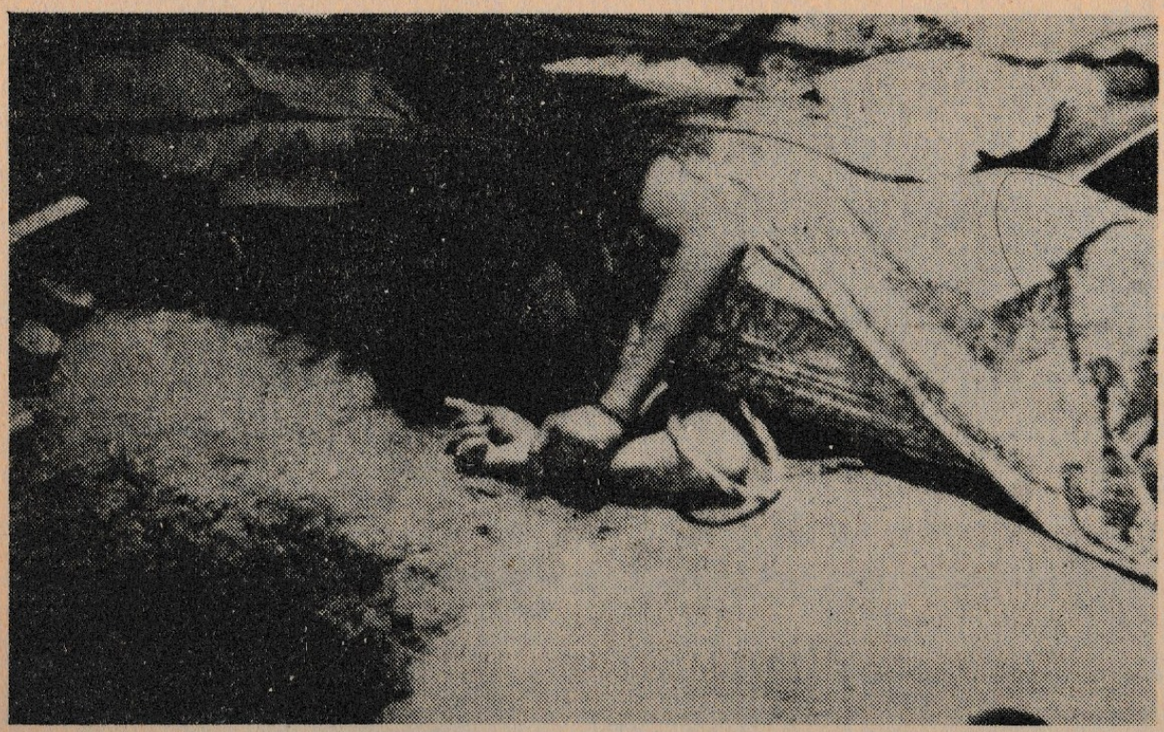
Gloria Relatado
North Cotabato
May 1985
(see Sworn Statement)

On April 3, 1985, a group of armed men in fatigue and denim jackets asked fifty-year-old Gloria what her family name was as they looked for her husband. Her family name was "Relatado" and no, her husband wasn't home but was somewhere else recuperating from an illness. With their guns pointed at her, the armed men repeatedly asked for her family name. Frightened, Gloria kept silent.

A fifteen-year-old second-year high school student, who was with the armed men and known to Gloria as Ricky Gaji, confirmed Gloria's answer. The group then proceeded to the house of Gloria's sister which was some fifty meters away. They were led by an ICHDF member known as Joel "Kid" Quinon.

The next thing Gloria heard was gunshots. She related: "Peeping through our door, I saw my sister and her family come down from their house. The armed men then surrounded them. I believe it was my son Rene whom I saw on his knees. I heard a single gunshot. Two women screamed for help. I recognized the voices to be that of my sister Juanita and her daughter-in-law, Marites. A suc-

Silence after the slaughter.



Some more dead bodies of the Rabuya family.

cession of firing followed. Then there was silence."

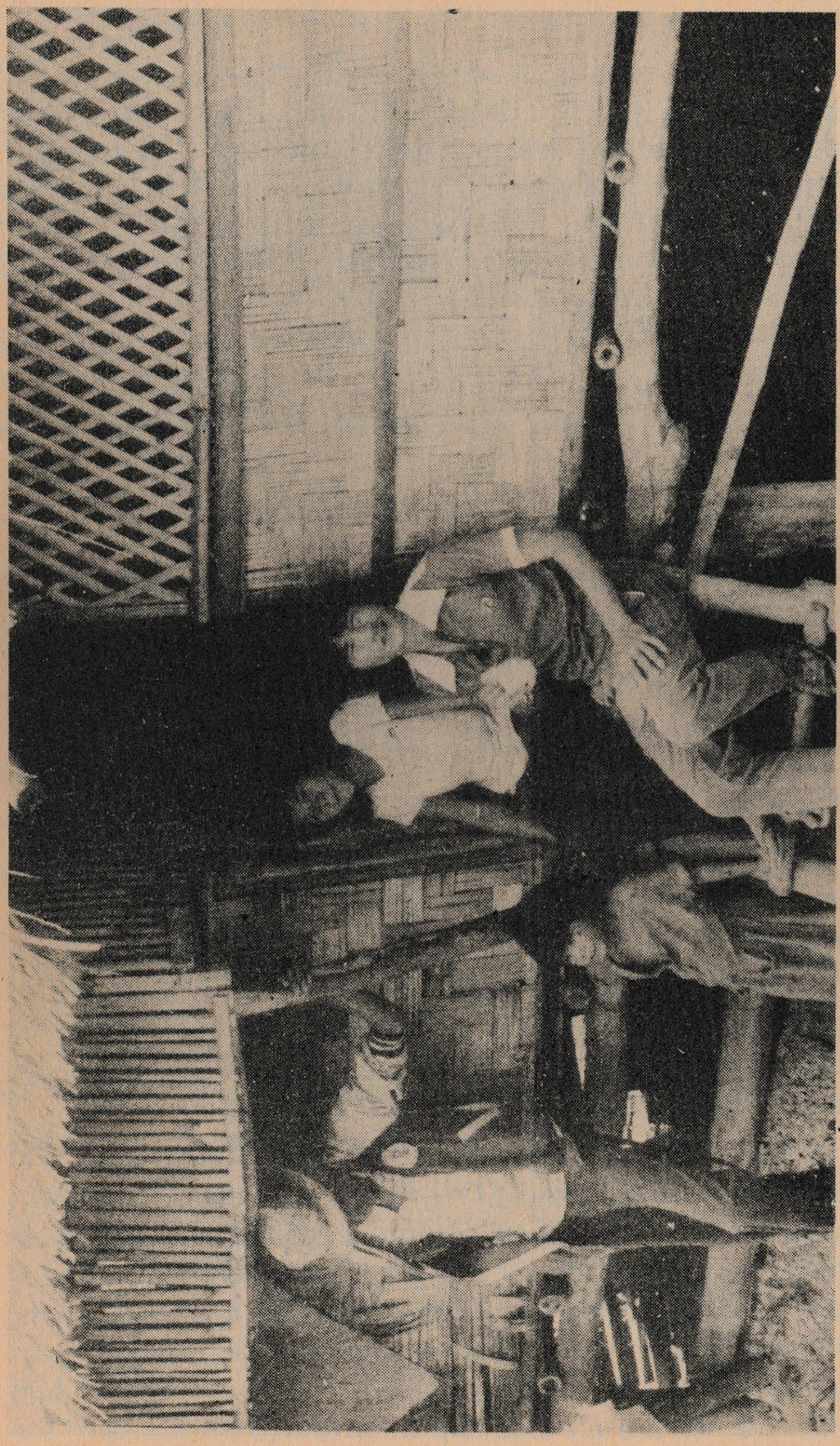
The armed men, members of the Charlie Company of the 27th IB and stationed at Barangay New Cebu, President Roxas in North Cotabato left through Gloria's farmlot. Gloria wanted to ask them what had happened but decided not to and rushed to her sister's house. She found her relatives and son Renato dead. He had just happened to be at her sister's house taking shelter, from a heavy downpour while on his way to the barrio to buy cigarettes.

Killed were: Juanita, 54, and Protacio Rabuya, 53; their children: Urban, 20; Yolando, 18; Allan, 28 and his wife Marites, 28 and their daughter, Alma, 3; Renato, 25, Gloria's son. Of the Rabuya family, only two children survived, two who were not at home during the time of the killings; Ruel, 30, (see Sworn Statement) the eldest of the family and Amelita 16, the youngest. While they were the target of an earlier illegal search in the military's anti-NPA campaign, the Rabuyas were known in Pres. Roxas for their commitment to building basic Christian communities.

The Military's Version

The CIS investigators in Kidapawan obtained a statement from ICHDF member Joel Quinon on April 13, 1985. Quinon, a resident of Barangay Poblacion, in Pres. Roxas, admitted that he was with the military during an "operation" at New Camiguin, Barangay Sagcungan on April 3, 1985. He claimed that the shooting incident was an encounter between the military and the NPA.

He related that upon the orders of the team leader 2nd Lt. Roger Madalogdog (a Phil. Military Academy graduate), a certain Sgt. Fabella called on the occupants of the house to come out peacefully. A commotion ensued. Quinon said, "seven armed men believed to be members of the NPA escaped through the cornfields." The military pursued them but failed to apprehend the fleeing men. "And then we heard a grenade explosion inside the house of the



Two survivors: Amelita and Ruel Rabuya.

Ruel Rabuya, one of the surviving Rabuya children, shows photos of his murdered kin.

Rabuya family," Quinon added. Quinon claimed that the following were recovered from the victims: homemade revolvers, hand grenades, rounds of live ammunition and subversive documents.

In the morning of April 3, members of the Charlie Company arrested and interrogated Ricky Gaji, a fifteen-year-old, self-confessed NPA-turned-informer, who claimed that he was an active member of the NPA operating in Pres Roxas. Quinon, who was at the Company's headquarters at that time, said that Gaji told the military that the NPA used the Rabuya residence and several other family residences as venues of "seminars, posting and teach-ins." In fact, some of his companions (NPA) were still at the Rabuya house at the time of the interrogation, Gaji was quoted to have said.

Lt. Madalogdog then formed a team which proceeded to the Rabuya residence in New Camiguin with Gaji to verify his testimony.

Findings:

The fact-finding mission investigated the case and, escorted by CIS investigators, inspected the scene of the crime on May 12, 1985. The following are the FFM's findings:

1) The FFM found it impossible to believe that a grenade explosion took place inside the house. Except for the one hundred and sixty (160) bullet holes that pockmarked the bamboo and sawali walls, the hut remained intact.

2) Empty shells recovered from the area came from M16's and an M79 which are widely used by the military. If an encounter had ensued, there should have been empty shells from other types of firearms, from the revolvers said to have been recovered from the victims. Nowhere in his statement does Quinon mention that the military fired or returned fire. How then could they have been engaged in an "encounter" as Quinon claimed?

3) Contrary to Quinon's statement, the victims could not have died inside the house. Their bodies were found sprawled in the yard.

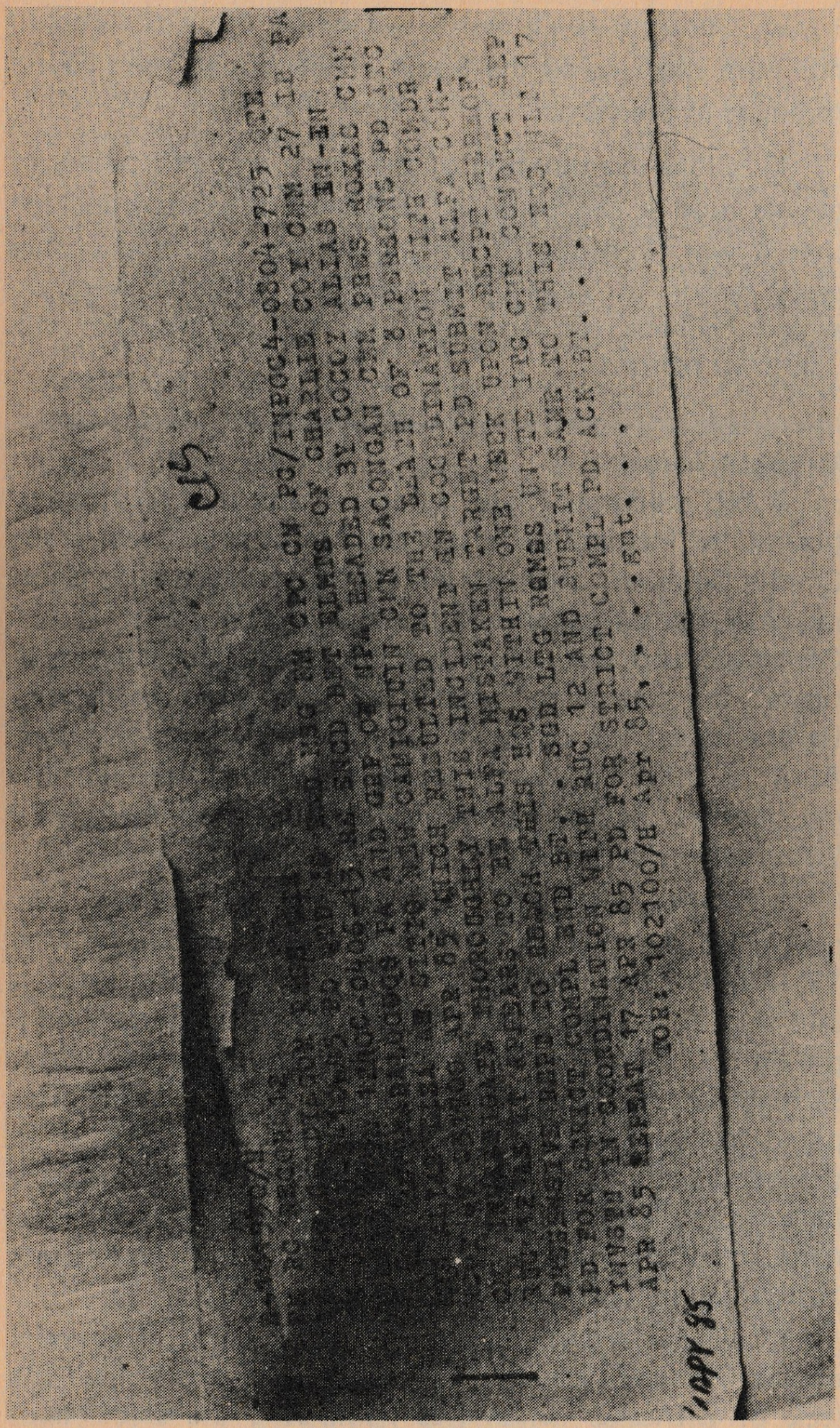
4) Close examination of the entry and exit points of bullets fired at the house led CIS investigators to conclude that it was fired upon from the outside. The mission has every reason to believe that the Rabuya family were unarmed civilians gunned down by the military for still unknown reasons.

Mistaken Target

A top military official called for a thorough investigation of the incident because it did not seem to be what the Charlie Company claimed. Acting Chief of Staff Lt. General Fidel Ramos issued a directive to the Regional Unified Command and the CIS in the area to "thoroughly investigate" the case as it "appears to be a mistaken target." Ramos issued the directive contained in a telegram dated April 13, 1985 and furnished by the CIS to the fact-finding mission. Ramos set April 17 as the deadline for the "comprehensive report" on the case.

In a press conference of the FFM and military officials aired over Kidapawan's DXND radio station on May 13, 1985, 25th IB Commander Col. Moises Tolenada said that Lt. Madalogdog was under technical arrest and is presently in the custody of battalion commander Major Santiago. A court martial proceeding is likewise being prepared for the group of Lt. Madalogdog "only to show to the people that we do not condone such acts of military personnel," Tolenada said. By invoking due process, Tolenada maintained that Lt. Madalogdog and company are "presumed innocent until proven guilty."

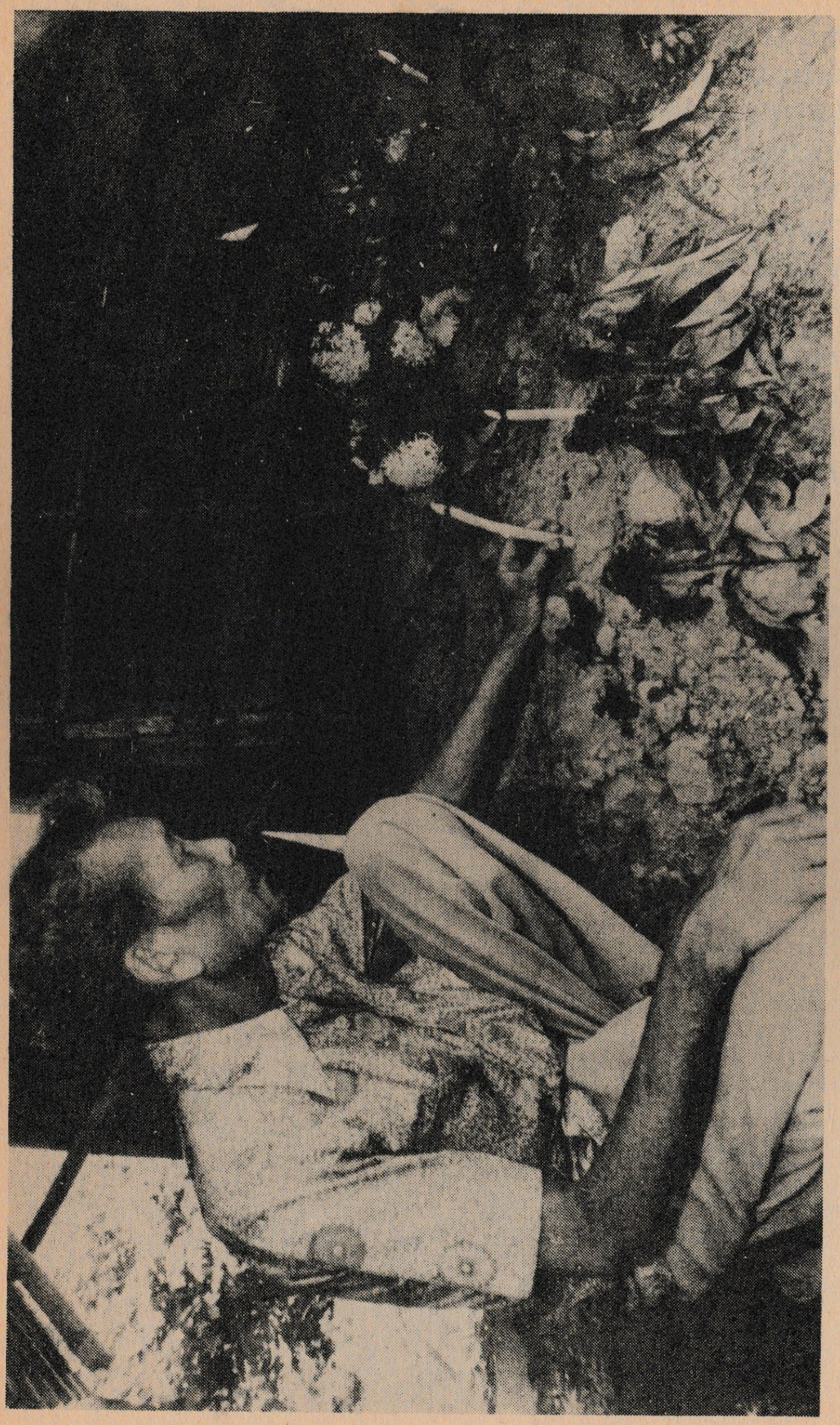
Even as the CIS gathered statements from a number of eyewitnesses, the military commander said it was the lack of witnesses which was hampering the solution of



Copy of telegram sent to the CIS by Lt. Gen. Fidel Ramos, regarding the "Rabuya Massacre."

the case. Tolenada also explained that aside from the court martial, a criminal case could be filed against Lt. Madalogdog and his men. Military officials preferred to call the incident a "killing" and not a "massacre." However, Major Uy, Provincial Commander, insisted on referring to it as an "encounter" even as one member of the mission asked him how a three-year-old child could be an "NPA."

The dead have long been buried in a common grave outside the Rabuya house. Members of the Kidapawan clergy and a Sister attended to the burial held the day after the victims were gunned down. But relatives and friends refuse to rest the case. Why were they killed?



Surviving uncle of the slain Rabuya children at the gravesite.

SYNTHESIS — NORTH COTABATO

The murder of Fr. Tullio Favali, PIME, and the massacre of the Rabuya family are by no means isolated cases of military abuse. Placed within the context of the general situation in North Cotabato, the two cases are ordinary occurrences that mark a military response to the social unrest long festering in this province.

From the documentation provided by the Justice and Peace Desk of the Diocese of Kidapawan and the local units of the TFDP, the mission was able to tabulate a statistical report that divulges the deteriorating state of human rights in the area (see Appendix, Tables 3 and 4.) It can be noted that there is a steady increase in most of the characteristics listed between 1980 and 1984. At the beginning of 1983 and 1984, there was a significant rise in human rights violations. It is not by chance that the increase coincided with the government's heightened campaign to decimate the insurgents.

The pacification drive to counter the growth and influence of the dissidents has assumed the character of a sordid war which does not spare any civilian who nurtures discontent with the present political, social and economic system. Entire communities have often been labeled "hostile territory" by those who exercise such reasoning.

The Catholic Church, careful to be neutral in the past, has been inevitably drawn into the heart of the conflict. Liberation theology now sweeping the country, and at times the conventional church, has opposed the repressive

and authoritarian nature of the national security state. As a result, priests and religious who opt to be on the side of the poor and the oppressed assisting people in basic Christian communities towards an understanding of the fundamental ills of society, and urging them to transform it, are ultimately suspected of being subversive. Many fear an orchestrated campaign to defame and even silence the militant church.

In North Cotabato, the conflict has blown wide open. Military officials have no qualms in stating their beief that the church has been infiltrated by subversives. They have gone to the extent of conducting lectures and meetings where they deliver anti-church talks. In October 1984, Bishop Orlando Quevedo of the Diocese of Kidapawan exposed one such meeting disguised behind the facade of a Sariling Sikap workshop, a government self-help program. It was during one of these meetings that barangay officials reportedly devised a sinister plan to kill a priest or a sister so that the ministers of Jesus would be afraid to continue their work.

Nowhere in North Cotabato is the brewing conflict more pronounced than in Tulunan. Tulunan is not unlike most of the Philippine rural towns, its roads are dusty and unpaved and its residents are mostly poor farmers. The Catholic Church in Tulunan, in consonance with the affirmation and strengthening of Christian values, has organized Christian communities designed to uplift the spiritual and social life of the people. There are at least thirty-five *Gagmay'ng Kristohanong Katilingban* (basic Christian communities) in the entire town. Each is composed of twenty-five (25) to thirty (30) families. Prior to Fr. Tullio's appointment, it was Fr. Peter Geremia, PIME, who served as the town's parish priest for a number of years. Fr. Peter is an Italian-American missionary whose creative and sometimes unconventional approach to evangelization has won him the trust and love of his parishioners as well as the ire of the military.

For instance, during the town's observance of Holy Week last year a new concept of memorial was introduced into the parish to bring the faith closer to the masses. The sufferings of Christ depicted in the stations of the cross were translated into the present-day sufferings of the people. Each station was thus marked "landgrabbing," "salvaging" (summary execution), etc. to symbolize as well as to protest the hardships of the people.

The solemn religious activity was, however, marred by the abuses of the ICHDF in the area. On Good Friday, the militiamen repeatedly interrupted the religious service by fomenting disorder. They even barred the procession from entering the church by nailing the church door shut. While in still another incident, the son of an ICHDF member drove his motorcycle inside the packed church to frighten the people.

Fr. Peter had not been remiss in the filing of complaints and yet the police refused to intervene. Local government officials also refused to accept responsibility for the abusive behavior of these men.

Fr. Peter himself has been the object of harassment and threats. Many consider him to be the real target of the assasination and not Fr. Tullio who was a newcomer to the area. In one incident, while Fr. Peter was filing a complaint at the local police station, Edelberto, Fr. Tullio's gunman, enraged over Fr. Peter's accusation tried to attack him threatening to kill the priest. There was no question about what would have occurred had Edelberto not been pacified.

Others, however, like Fr. Tullio were not as lucky. Between January and April 1984, at least seven people have been summarily killed in Tulunan by men believed to be government troopers. Barely a month after the mission left North Cotabato, it was reported that Tulunan was again the scene of a bloody incident. In New Culasi, a few kilometers from the spot where Fr. Tullio was gunned down, a family of six was massacred by

ICHDF. Three of the victims were under ten years of age. The scenario continues day after day, week after week, month after month. The residents wonder when it will all come to an end!

CHAPTER THREE

CASE DOCUMENTATIONS — ZAMBOANGA DEL SUR

PLACE: **Timulan, Zamboanga del Sur**
CASE: **Strafing, arson, evacuation**
DATE: **May 3-8, 1985**
EVENT:

After an encounter between the NPA and 50 government soldiers on May 3, 1985, the NPA withdrew and the military were unable to pursue them. Instead, the soldiers vented their anger on the barrio folk by shelling their houses with mortars and M79s. Fortunately, no houses were destroyed as the mortar shells landed 10 to 20 meters away from them. The military unit responsible for this shelling was the 39th IB under Lts. Andog and Tamaro.

The following day, 80 additional reinforcements arrived. At around 1:00 a.m., everyone (about 6 families) was fast asleep in their homes when the military attacked. Residents scampered for safety and fled to the nearby mountains. No belongings could be saved as the children had to be attended to and transferred to safety.

Thinking that everything was safe, a mother who had just given birth a week prior to the incident boiled some water and the smoke from the makeshift stove attracted soldiers on the other side of the mountain. The military reacted by strafing the area. Luckily, no one was injured or killed. No

one dared return, instead, everyone stayed in the forest for the night and later sought shelter in Barangay Bulisong near Tubod. The evacuees ate nothing but boiled bananas.

After five days, some of the people went to Tuburan, others opted to remain in Bulisong.

A resident who attempted to return to their barrio found kitchen utensils destroyed, water-filled plastic containers hacked, and clothes smelling of gunpowder.

At the time of the interview, Remy and the others have nowhere to go but the mountains.

PLACE: **Timulan, Zamboanga del Sur**
CASES: **Forced surrenders, forced evacuation, shelling of Barangay Timulan, looting**
DATE: **March-April, 1985**
EVENT:

On March 2, members of the Military Police (MP) and the 39th Infantry Battalion ordered the people of Barangay Timulan to surrender as NPA sympathizers. Of the estimated 300 families in the barangay, only 150 individuals came forward and signed papers of "voluntary" surrender.

The following month, on April 14, the house of a local businessman and landlord was burned by unidentified government troops in the course of a military operation to flush out the NPA.

The response of the barrio residents was to evacuate and move to the forested mountains — setting-up make-shift houses but always on the move to ensure their safety.

On April 26, one of the surrenderees named Juman Tabaltes was shot with an armalite.

Barangay Timulan was cordoned off by the military who began shelling the forested areas where the evacuees had fled to escape military operations.

A certain Corazon, 32 years old, married, with five children, is a resident of Tigbao but does farm work in Timulan. Once, while farming in Timulan, a house-to-house search was conducted by the military to uncover NPA suspects. A man named LEONARDO ULID, 25 years old, was arrested and accused of illegal possession of firearms. Terrified, Ulid pointed to four other people who also allegedly had firearms. These four in turn implicated other alleged NPA.

This incident triggered the evacuation of people from their homes in Timulan to Sitio Gatian, a neighboring sitio three kilometers away from Timulan's barangay center.

In Sitio Gatian, the evacuees were followed by the military who conducted a house-to-house search for the male heads of the families.

On May 3, the evacuees in Sitio Gatian heard an exchange of gunfire from 9:00 a.m. till 11:00 a.m., at 1:00 a.m. the following day a series of cannonbursts (about 7) followed and was reported to have come from Tigbao.

Thirty minutes later, the people scurried to Timulan to collect their farm animals and other belongings. But the unexpected rains prevented them from leaving immediately. While waiting for the downpour to cease, Corazon's brother-in-law reportedly saw six uniformed armed men on top of the hill firing M79s at the houses where the families were. Scampering for safety, the people found their way into the forested mountains.

On May 4, the evacuees learned of an order reportedly

from MP Captain Cabanes that Gatian, Tuburan and Timulan were now "no man's land" and that people should immediately vacate these areas.

Hearing this, the evacuees composed of Corazon's family and nine other families proceeded to Bolinsong, Pamalaran – only to discover that Bolinsong was already deserted. From Bolinsong, the ten families moved on to Dumalinao town center. They are living at present with the barangay captain of the poblacion.

Since most of the people own farm lots in Timulan, some tried to return to continue farming but fled to the forests once again when they encountered MPs and ICHDF.

PLACE: **Dumalinao, Zamboanga del Sur**
CASE: **Arrest of Severo Requino, 50 years old, carpenter and farmer, married with seven children, resident of Timulan**
DATE: **May 2, 1985**
EVENT:

On May 2, 1985 at 5:30 p.m., Severo Requino was picked up with no warrant of arrest in New Tuburan, Dumalinao. One Sgt. Apod of the MP with non-uniformed MPs and ICHDF arrested Severo on the suspicion that Severo was an NPA member. The arrest was witnessed by the victim's wife, Eustaquia Amacanin. During the arrest, the military had their garands and armalites aimed at him.

Severo Requino was detained at the MP Stockade Command Post in Tigbao. Although a former member of the ICHDF, he was suspected of having connections with the "other side" for the simple reason that he could freely roam around without having his firearm confiscated by the NPA. The military insisted on asking him concerning the whereabouts of his 16-year-old son whom the military suspect has joined the NPA.

PLACE: **Okapan, San Miguel, Zamboanga del Sur**
CASE: **Looting, harassment, evacuation**
DATE: **May 10-12, 1985**
EVENT:

It was 3:00 p.m. on May 10, 1985 when Dorica Ritardo, 53 years old, married, her husband and son heard shooting. They immediately ran out of the house and down the hill to take cover. From a distance of about 150 kilometers away from their hide-out, they saw shots coming from a machine gun and M79s.

When the shooting ceased, they saw three armed men in civilian clothes go to their house and kick the door open. Two of the armed men went inside while the other remained outside. When the three men left, the Ritardos went back to their house and found their things ransacked. The following were stolen: ten laying hens, three fighting cocks, three bars of laundry soap and a kerosene can filled with mongo beans.

Later that afternoon, the Ritardos moved to the house of their married son, located 200 meters away. In the evening they saw flashes of light near their house.

The following morning, the Ritardos were asked by uniformed men where they had slept the night before and why they were afraid. The Ritardos answered that they were afraid of being caught in a crossfire.

Later in the day, Mr. Ritardo saw a soldier stealing their goat. Before more animals could be stolen, Mr. Ritardo thought it best to take the remaining ten chickens and sell them. He tied the chickens and left them in the house while he tended the carabao. When he returned, he learned that the chickens had been taken by the military.

Angered at what had happened, Mr. Ritardo went to the temporary military detachment some 150 meters away and confronted the commanding officer regarding the looting. The officer replied that it was probably the NPA who took his farm animals. When Mr. Ritardo insisted that he saw the military themselves doing this, the officer answered, "We will verify."

The next morning, May 12, the Commanding Officer called for Mr. Ritardo and ordered him to buy cigarettes and rice for the soldiers at the highway. Mr. Ritardo did so only to find upon returning home that one of his coconut trees had been cut down by the soldiers.

On that same day, the Ritardos felt it wise to evacuate the area.

PLACE: **Dumalinao, Zamboanga del Sur**
CASES: **Arrest of Dina Conselba, 26 years old, married, resident of Gatian, Barangay Timulan, witness to the torture of two male prisoners**
DATE: **May 10, 1985**
EVENT:

On May 10, at 10:00 a.m., Dina went to Tigbao to have some corn milled. As she was unloading sacks of corn in Tigbao, she was approached by two ICHDF men who accused her of buying and milling corn for the NPA. She was likewise accused of being the wife of an NPA. Without any warrant, Dina was brought to the barracks of the Military Police (MP).

At the barracks, she was questioned about her husband's whereabouts by two MPs. Dina, fearing for her husband's safety, replied that her husband had died during the bombing incident on May 3. Dina's aunt came to the

barracks, made inquiries and identified Dina as her niece. At lunch time, Dina was able to get the military's permission to eat with her aunt who lived outside the barracks on the promise that she returns at 2:00 p.m.

Dina returned to the barracks at 2:00 p.m. with her aunt. It was around this time that Capt. Warlito Cabanes arrived with two men who had been arrested by two ICHDF members, one of whom she identified as Ernestito Acacio. The small office was filled with 20 MPs and 10 ICHDFs. Dina identified one of the MPs as a certain Apod. An ICHDF member succeeded to put Dina with the two detainees so all three could be killed together. So it was that Dina witnessed the torture of the two tribal Filipinos (Subanos).

The hands of the two men were tied to a pulley-like structure that would raise their bodies when their hands were pulled up; if released suddenly, they would fall sharply to the ground. Dina saw the ears of the two men cut off with scissors. They were also stabbed in the neck and chest in the process of interrogation. At the end of the torture session, the two men confirmed the names of alleged NPA, knowing that this was what the military wanted to hear.

The two men were taken out of the room at around midnight, and Dina never saw them again. Dina believes that the two were killed and buried somewhere in the grounds of the detachment.

After some time Dina convinced Capt. Cabanes to allow her to return to her aunt's home and be questioned in her presence. Dina was subjected to subtle verbal sexual approaches and death threats (e.g. of being buried alive) and ridiculed for having a husband *buang-buang* (who was insane) because of his association with the NPA.

Dina was subsequently released but was told to stay in Tigbao and was forbidden to bring *kamote* (root crops) and other food to Gatian. Fearing for her life, Dina evacuated and went to Timulan on May 12. She was afraid the 39th IB will re-arrest and even kill her.

PLACE: **Lower Lodiong, Tambulig, Zamboanga del Sur**
CASE: **Massacre, strafing, arrest and detention, evacuation**
DATE: **March 24, 1985**
EVENT:

The account was given to the FFM by Guillerma Navarette, 37 years old, widow, with seven children. She is a resident of Lower Lodiong, Tambulig. Her husband, Domingo Navarette, 38 years old, was a farmer and very active in church groups especially in bible-sharing sessions.

Guillerma heard shots at around 6:30 a.m. from her house located 100 meters away from the house of the Cochocos. The gunfire lasted for about 15 minutes. Ten minutes later, she saw 26 military and ICHDF men carrying long firearms walking towards the highway. From among them, she was able to identify Boy Araneta, a criminal from Cebu, Yuker Quirino from Riverside, Tambulig and Enrito Nirecua from Lower Lodiong. Seeing the men leave, she immediately ran to the Cochocos' house.

Her husband Domingo had earlier gone to the Cochocos to get pesticides for the farm.

On her way to the Cochocos, Guillerma saw the dead bodies of Melita Buktot and an unidentified male. The dead man was lying on the ground near the Buktot house while Melita was lying lifeless on the balcony of her house.

Guillerma Navarette-Tambulig

Guillerma did not stop but sped on to the Cochocos.

At the Cochocos house, she saw her husband lying flat on the floor, near the stairs, his head blown off. She saw Juliana Cochoco, 47 years old, outside the house (about 10 meters away from the house). Juliana was lying flat on the ground together with her two young children dead but posed as if in flight. Dizel, a two-year-old girl, had her feet and head blown off. Ricky, the five-year-old boy, was hit in the neck area. Juliana was hit in the head, the same as her children.

Guillerma tried to arrange her husband's body but could not; her husband's head was too soft. With a mat, she covered the bodies of the dead and reported the massacre to the barangay captain. Cleto Ceyacade, the barangay captain, told Guillerma not to touch the corpses as neither she nor the barangay captain had the authority to do so. (The home of the barangay captain is one kilometer away from the Navarette home).

At 6:45 a.m., eight neighbors of Guillerma were brought to the municipio by the military. They were Julito Buktot, 24 (whose wife, Melita, was killed; two of their children were wounded too); Marcelino Gelon, 47 years old; a certain Isyot, 22 years old; Melencio Buktot, Sr., 56 years old; Melencio Buktot, Jr., 17 years old; Julie Mutya, 24 years old; Glicerio Bindoy, Sr., 41 years old and an eighth person Guillerma could not remember.

All of the above were mauled and maltreated except for Julito Buktot. Of the eight, Isyot was the only one who failed to come home; he is feared to have been "salvaged." Glicerio Bindoy was released on the same day while all the rest were set free the following morning.

Guillerma learned of the arrest from the men themselves after they were released. The menfolk told of how they were forced to sign documents that they were NPA surrenderees. All of them signed and had their photos taken by the military against their will.

At 9:00 a.m. Guillerma's sister-in-law gave her the news that the dead bodies were brought to the highway. Guillerma hurriedly went to the highway and saw the corpses, including that of her husband's piled on top of the others in a karomata (a native bamboo sled). The corpses were that of Julita Cochoco and the two children, Melita Buktot, Domingo Navarette and the unidentified male. Guillerma drove the carabao-drawn karomata together with her sister-in-law and took the corpses to the Silermo Silerian Funeral Parlor in Molave, Tambulig, about 7 kilometers away from the highway.

The corpses of Melita Buktot and Domingo Navarette were embalmed and kept overnight at the funeral parlor and then buried the following day, March 25, at the Tambulig cemetery. Juliana and the two children were buried on the 24th. Neighbors brought the coffins to the Gabunan cemetery. The unidentified man was buried, without a coffin, by the councilman and residents of Gabunan at the Gabunan cemetery.

When asked about the possible motive for the killings, Guillerma said that her husband was accused of being an NPA sympathizer. At least, that was the rumor. But as to why the women and children were killed as well is a question that she likewise asks herself.

After the funeral, Guillerma herself became the target of harassment. In the morning of March 26, Boy Araneta and Enrito Nirecua summoned Guillerma to the camp in Tambulig. Escorted by the two ICHDF men, she went

accompanied by her relatives.

Guillerma told when asked why she was summoned that, in her opinion, the military may probably have thought that she would take revenge. At the camp, she was interrogated by Capt. Palma of the 18th Infantry Battalion. One of the questions was: "Was she giving food to the NPA?" She asked in return if offering them food, even if she really did, was considered a crime. The military then told her that a .45 caliber was taken from her husband; Guillerma vehemently denied that her husband carried firearms. She was asked to sign some papers. Not knowing what to do, she signed them and took an oath before the mayor. (She realized later that she did the wrong thing). She was told to return to the camp so her photo could be taken. She did not return.

Guillerma confirmed that empty shells were found near the Cochoco house but the residents had already buried them.

PLACE: **Tuburan, Zamboanga del Sur**
CASE: **Arrest and detention, torture, fake surrender, arson, looting and cannibalism**
DATE: **March-April 1985**
EVENT:

March 25, 1985 – Residents of Barangay Tigbao and Timulan were forced to surrender to the MP led by Capt. Cabanes. Soon after these fake surrenders took place, the ICHDF was set up, allegedly to protect the villages. In practice, terrorism and fear, not peace, was brought to the two villages.

April 1, 1985 – Two farmers of Barangay Timulan, Narco

Odid, 23 years old, and Ramil Aballe, 24 years old, were picked up by the ICHDF when they were having their corn milled in Tigbao. They were manhandled and accused of being members of the NPA. They were brought to the MP Headquarters in Tigbao and both, because of torture, admitted under duress that they were NPA and "lecturers." Because of the follow-up made by barangay officials, both were released the same day.

April 6, 1985 – Pablito Valdez, a farmer from Sitio Kamungayan, was arrested and tortured by the ICHDF. Like Odid and Aballe, he was accused of being an NPA.

April 13, 1985 – The 39th IB headed by Sgt. Apod, MP and Sgt. Tamaso, together with the ICHDF started their military operations in the Timulan area.

Upon arrival at Timulan, the military set fire to the house of Job Chavez and then to the other houses. Personal belongings like guitars, farm animals such as chickens and even orchids were confiscated by the military.

April 25, 1985 – Sgt. Apod, MP together with other ICHDF members burned down the houses of Ceriaco Ano-os and Jose Ortega. They confiscated the following items: clothes, pigs, kitchen utensils, corn, and *bolos* amounting to a total of ₱43,000.00

The son of Jose Ortega saw the houses being doused with gasoline and then set on fire. Empty bottles of gasoline which were found were proof of the arson committed by the military.

April 26, 1985 – Herman Pabalate, 26 years old and a resident of Sitio Kamungayan, was arrested and brought to his own house. He was killed inside his house, his liver taken out and served as pulutan (appetizer) by the ICHDF.

Many who witnessed the incident were fear-stricken.

May 4, 1985 – The 39th IB launched another round of military operations in Sitio Gatian, Barangay Timulan and New Tuburan. The military divided themselves into two groups with about 60 military elements in each group. There were no nameplates on the uniforms of the soldiers. The following is a list of the people and their properties and belongings which were either destroyed or stolen by the military and ICHDF during their operations:

1. Baresto – 2 pigs (45 kilos each pig), pots and plates.
2. Toting Espadilla – fighting cock.
3. Toting's brother – 2 radios, plates, pots, plastic containers. The walls of his house were destroyed and used as firewood.
4. Remie Catil – laying hen, 4 pots, plates, plastic containers.
5. Dominador Duman – pots, plates. His house was strafed, the walls destroyed and his plastic container destroyed with a knife.
6. Iboy Duman-ag – plates, pots, plastic mat and 10 chickens, clothes.
7. Paulino Lebre – 2 pigs (35 kilos each pig), 4 chickens.
8. Vicente Orot – 6 chickens.
9. Nestor Robles – 5 chickens.
10. Dalmasio Calunsag – 5 chickens, a weighing scale, plates, pots, and mats.
11. Roberto Asuelo – 5 chickens, a pair of pants, pots, plastic containers, plates.
12. Longino Amad – Seiko watch, 4 chickens.
13. Ramil Aballe – 5 chickens, radio, pots, plates, plastic containers.
14. Dionesia Abiso – Her carabao was butchered by the military.
15. Felizardo Lindayo – His pig was butchered, his house

strafed and his shoes, pants, bolo, 4 chickens stolen.

16. Jose Garso — 4 chickens, pots, plastic container, radio and plates.

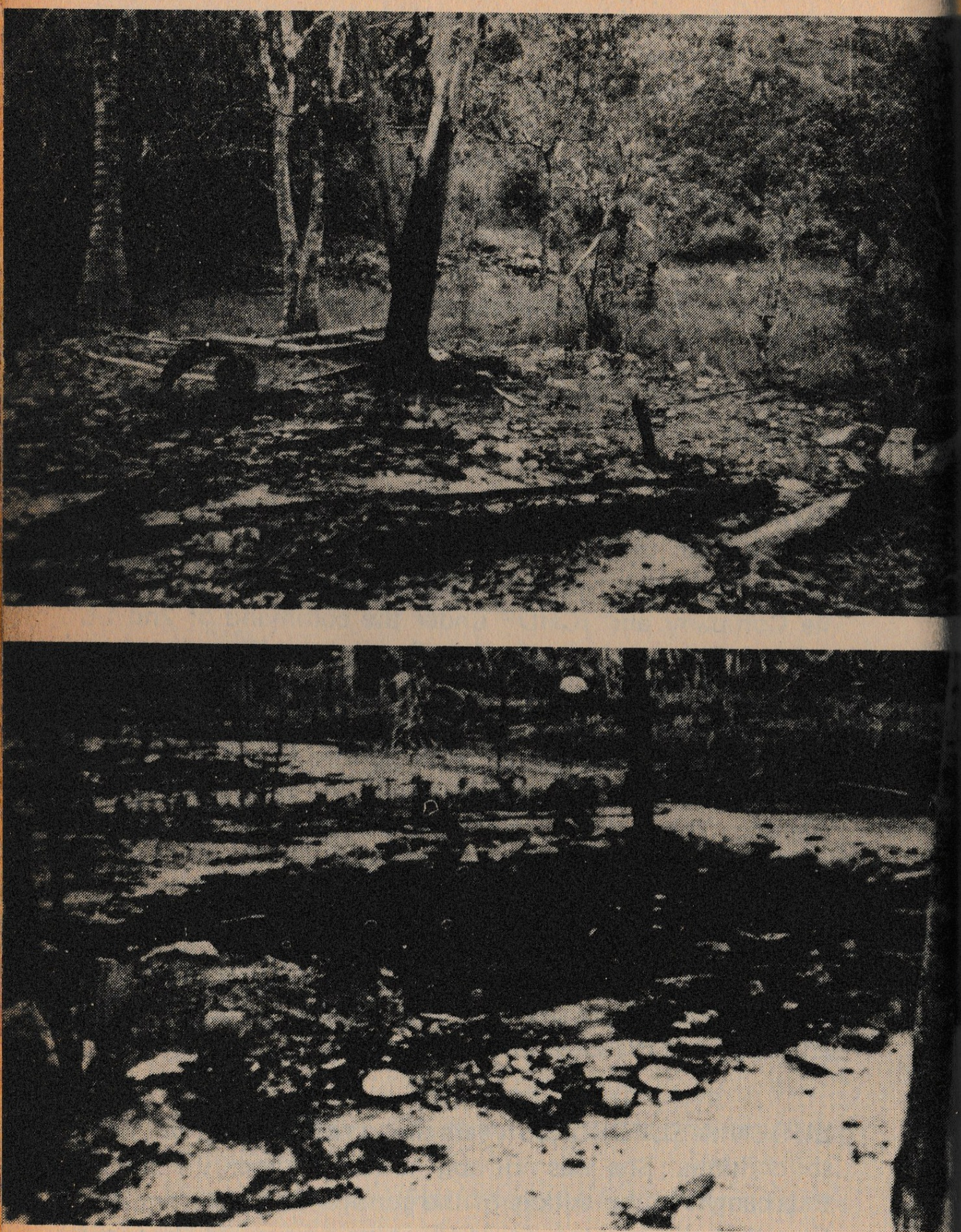
The people of Timulan are in hiding for fear that the military will kill them once they are found. The victims ask that justice be done.

PLACE: **Bayog, Zamboanga del Sur**
CASE: **Burning and looting of the houses in Barangay Sigacad, Bayog, Zamboanga del Sur**
DATE: **March 10-11, 1985**
EVENT:

Barangay Sigacad is a hinterland barangay located 32 kilometers from the town of Bayog. In the early morning of March 10, 1985, twenty military men of the 33rd IB Charlie Company and ICHDF under the command of 2nd Lt. Johnny Constantino arrived in Guanine, a sitio and a barangay center of Sigacad. Here they encountered members of the NPA positioned in the hills surrounding the barangay center. The exchange of gunfire between the two armed groups lasted from 6:00 a.m. till 6:00 p.m. in the evening. The terrified residents evacuated the area and fled to the forest for safety as they waited for the fight to end.

ROSEMARY SUPOSO, 20 years old, married, with one child, was one of the evacuees. She heard bursts of gunfire and although pregnant fled immediately to safety. She estimated the presence of thirty-eight military men.

EUGENIA SUPOSO, 55 years old, a farmer, married, with six children. She was not able to escape quickly and was, thus caught in the middle of the gunfire. It was during this time that she saw ten houses burning presumably brought about by the exchange of gunfire.



Burning of houses in Sigacad, Bayog.

According to Eugenia, the residents retreated when the firing started. As the shooting stopped after a while they drew nearer the sitio but had to withdraw again because firing resumed shortly.

The following day, March 11, before the military and the ICHDF withdrew from Sigacad, the remaining 25 houses were looted and deliberately set on fire. The animals were not spared either; a horse owned by Baldomero Suposo was killed as were two carabaos owned by Simplicio Malon and a certain Poping plus an undetermined number of chickens. SIMPLICIO MALON, 60 years old, farmer, who had seen the military shoot his carabao, related that the military took parts of the dead carabao and loaded it onto one of the two helicopters sent in by the military to bring in reinforcements. Another resident, Eugenia Suposo, also saw the two helicopters landing in the sitio. (By this time, residents said that the NPA had withdrawn to the mountains.) Two horses were taken and kept at the Command Post at Barangay Kahayagan, Bayog and a carabao was brought to the 33rd IB Command Post at Barangay Bobuan, Bayog.

The encounter and burning in Sigacad caused the death of two residents. Daniel Fernandez, 19 years old, single and a farmer was hit in the thigh by a stray bullet as he was trying to tell the people to refrain from running away. He had earlier been ordered by the military to tell their neighbors not to flee. After he was hit, the military finished him off. The other was Vergida Conecon, 70 years old, a widow who was discovered burned to death in her house which had been set on fire.

A young mother, Evangeline Arayawon, who had scampered into the forest, gave birth to a baby girl when she fell down. Luckily, both mother and child survived the delivery.

Simplicio Malon

No one dared to return to Sigacad since March 10 and 11. The dead – Daniel and the farm animals – were left to decompose.

The residents of Sigacad have made the Bayog Central Elementary School their temporary home. As of May 13, of the total twenty-seven families in the school, only twenty have remained.

In response to the Sigacad incident, a local fact-finding and relief mission was organized and fielded from April 1-3 by the Prelature of Ipil – Justice and Peace Program (under Bishop Federico Escaler, S.J.), TFDP-Mindanao, Pagadian Unit and the Interfaith Commission for Human Development in Pagadian. The local mission was conducted to investigate the March 10-11 Sigacad incident and to provide moral and material support to the evacuees.

In the dialogue set by the local FFM with the military on April 3, the military denied that the burning and looting were committed by government troops. In the report of the local FFM, 1st Lt. Conrado Mendoza and Sgt. Salanga of the 33rd IB, PA in Ipil declared that "burning the houses was a tactic of the NPA to camouflage their escape." This same argument was raised in the church-military dialogue held at the Bayog Catholic Church in April 12, 1985. "It is not true that the military burned the houses. For the information of the body in the dialogue, the tactics of the NPA to camouflage their retreat from pursuing military was to burn houses of the civilians," insisted 1st Lt. Conrado Mendoza, acting on behalf of Col. Antonio Sanggalang, the Battalion Commander of the 33rd IB, PA in Ipil.

The PCHR-organized FFM re-investigated the Sigacad incident and uncovered a valuable testimony that completely falsifies the military's allegations.

Warlita born to Evangeline Arayawon.

CASE: **Arrest of Victoriano Alamag and the forced testimony wrested from him**

EVENT:

Victoriano Alamag, 19 years old, farmer and a resident of Barangay Damit, Bayog was arrested without any warrant on March 25, 1985 by soldiers in Camp Kahayagan.

He had been to Bayog to sell his palay and was on his way back to Damit. He noticed a man following him as he boarded a jeepney to Damit. Instead of using the route to Damit, the jeep proceeded to Camp Kahayagan. It was here that the soldiers ordered the passengers to get down. Victoriano, not knowing what was going on, remained inside the jeepney. A certain "Lito," about 20 years old, who claimed to be an ex-NPA rebel, pointed at Victoriano as one of his former comrades. Victoriano stood his ground that he did not know Lito, who in a later conversation, admitted that neither did he know Victoriano.

Victoriano denied that he was an NPA commander. As a consequence, he was mauled and boxed by a Sgt. Doming Domingo until he admitted that he was one of the NPA who burned the houses in Sigacad.

He was also brought to the 33rd IB, PA in Ipil by Sgt. Domingo where he was questioned by the 33rd IB Commander Col. Antonio Sanggalang on the burning of the houses in Sigacad by the NPA. The maulings did not stop with his continued detention – Victoriano related that whenever the soldiers got drunk, they would enter his cell and beat him.

In the April 12 dialogue between the church (through the Justice and Peace Program) and the representatives of the

local government, Victoriano testified that the NPA burned down the houses in Sigacad contrary to the claim of the church that the military were the culprits.

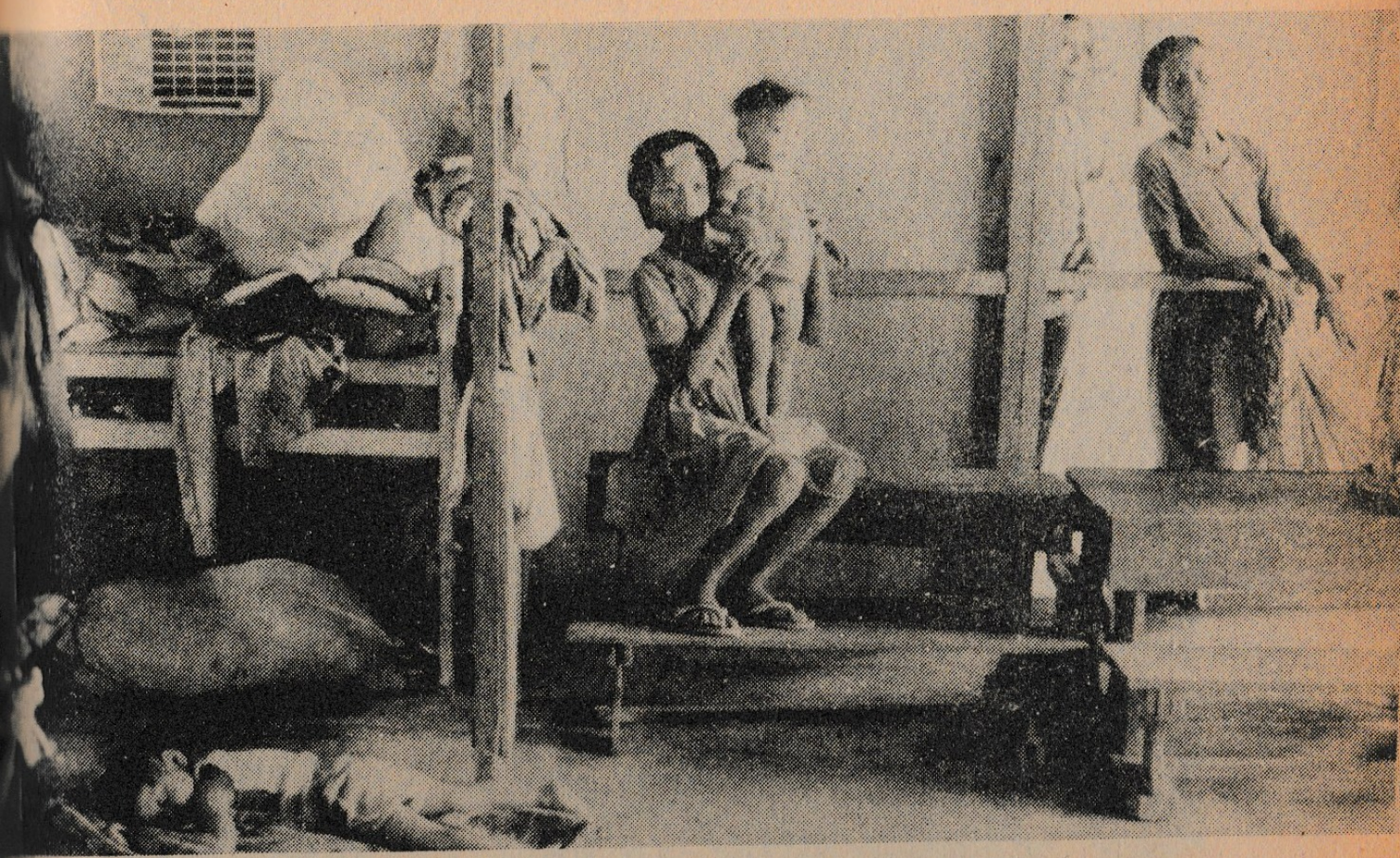
Victoriano remains in the custody of the military as of May 13 when the FFM visited Bayog. He is allowed to go in and out of the military camp but fears for his life. He believes that failure to return to the camp means certain death at the hands of the military. According to Victoriano, the military plan to use him as a guide to NPA areas and have even asked him to turn in five NPA.

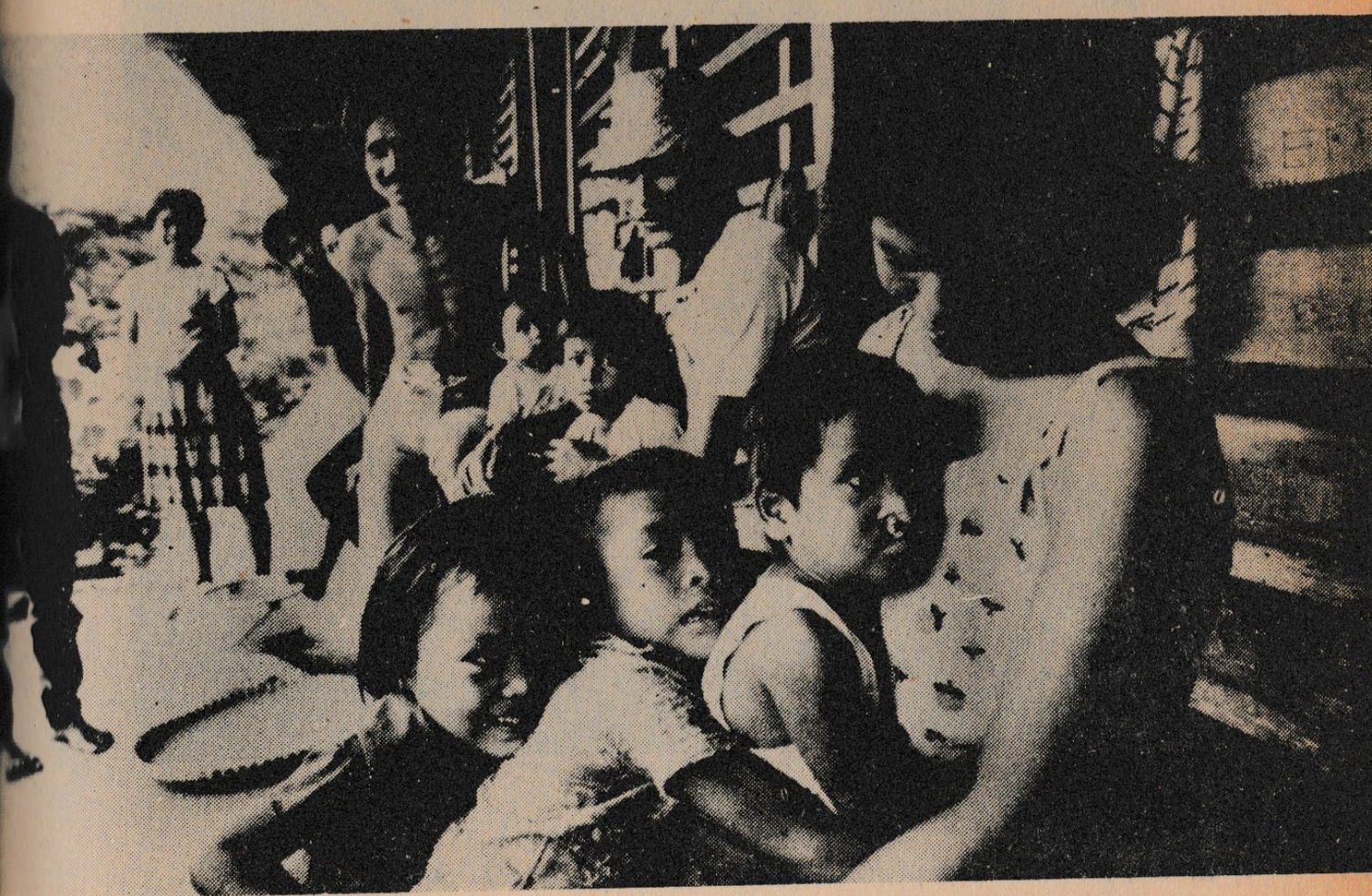
Victoriano was forced to name a place where NPA were hiding (although he had no idea whether or not there are truly NPA in the area) to stop further torture. He is afraid that once the military discover that there are no NPA in the area, it will mean certain death for him. And granted that there are indeed rebel troops in the place he mentioned, he feels that he will surely die in a possible encounter with the military and the rebels.

In conscience, Victoriano cannot point to his friends and label them NPA to meet his quota and save his own life.

CASE: **Evacuation of the Sigacad refugees to the Bayog Central Elementary School.** The evacuees have made the classrooms of the school their temporary homes. It is uncertain where they will be transferred once school opens.

The FFM met with the evacuees and brought with them photos that the first local FFM took of Sigacad. These were photos of the houses burnt to the ground, slaughtered carabao, and horses left to decompose. The photos were eagerly passed from one person to another. The children were the most excited and easily identified their houses — rather, what was left after the burning. The





Evacuees at the Bayog Central Elementary School.

Evacuees from Sigacad, Bayog.

adults remarked that the photos are their only mementos of Sigacad.

PONCIANO DANDAN, 52 years old, married, farmer, with fourteen children is a konsehal (barangay councilman) in Sigacad. He was not in Sigacad when the burning and looting took place although his wife and three grandchildren were at home at that time. Luckily, his family was able to escape to safety.

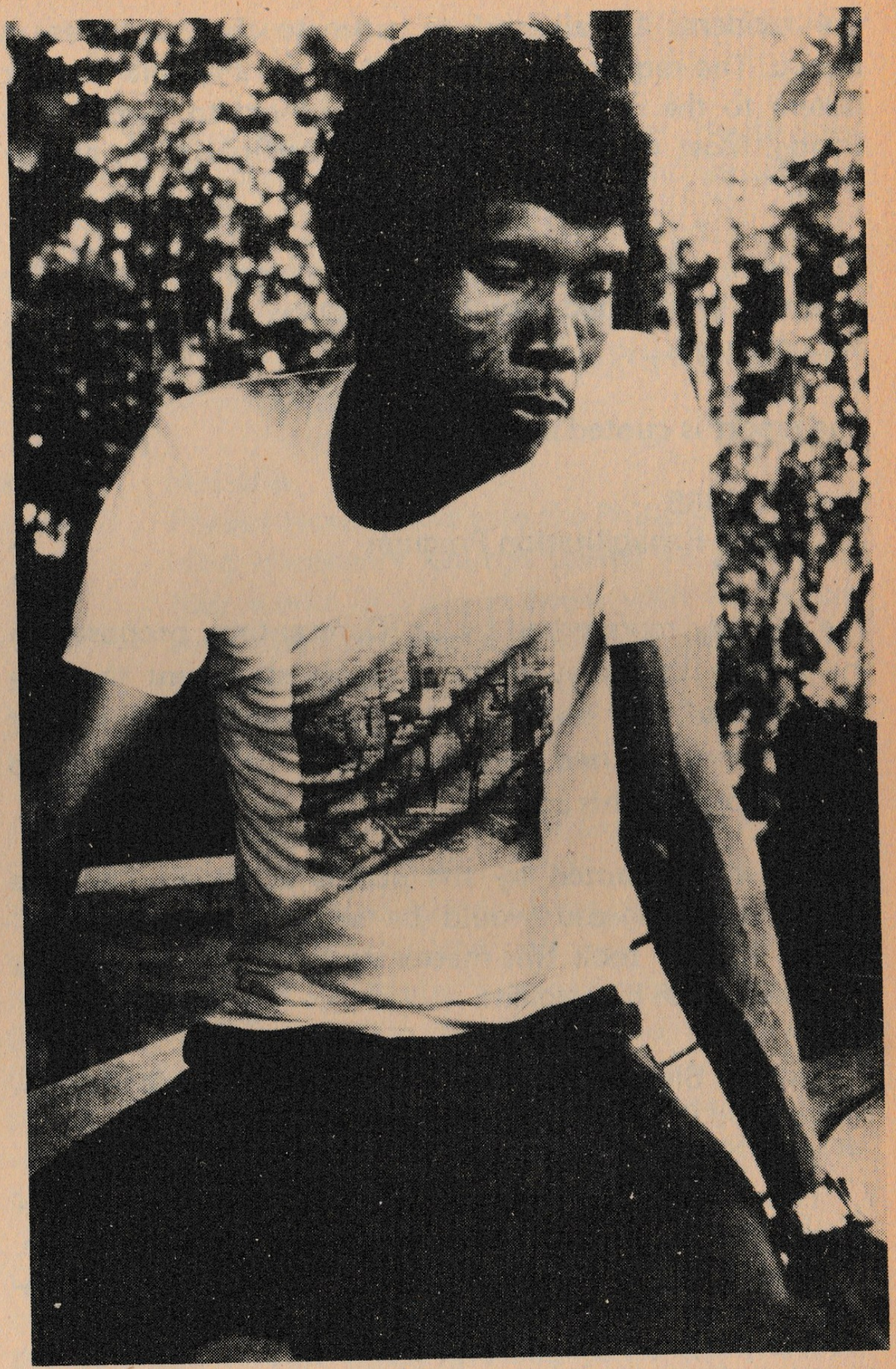
Regarding the promise that land and houses would be given to the evacuees on condition that the residents admit in writing that it was the NPA who had set fire to their houses, Ponciano said that this matter was merely told to him by the barangay captain. To Ponciano's knowledge, no one from Sigacad has agreed.

Ponciano plans to return to Sigacad where the family's livelihood is. But he also wants the promise of security that the military will not harass them again. He said that if the military are truly after the NPA, the civilians should be left untouched.

Ponciano echoed the sentiments of the other evacuees. They desire to return to Sigacad but they will only do so as a group.

MELECIO GAMUTIN DORIG, 45 years old, married, with twelve children is the Barangay Captain of Sigacad. He was also not in Sigacad when the burning and looting took place. He and his family were in Bayog. He learned of the incident through one Bernalda Dandan who had safely escaped through the forests before reaching Bayog. Having learned of the incident, he informed Mayor Emercino Polio of Bayog that other residents were prevented from leaving the area by the military. Upon his request, the mayor went to the battalion headquarters to ask that

Ponciano Dandan — Barangay Councilman of Sigacad.



Melecio Gamutin Dorig — Barangay Captain of Sigacad.

the residents be allowed to move to the poblacion in Bayog. The request was granted. Melecio immediately sent letters to the residents encouraging them to evacuate to Bayog. Most residents did so while others fled to nearby areas.

In a later report by one of the members of the PCHR-oriented FFM dated May 25, the following developments have occured.

The report is quoted in full:

May 25, 1985
Re: Bayog Rehabilitation Program

The military represented by Lt. Constantino, proposed to the people that they make a signed statement that the NPA burned their houses. This angered the people and, of course, they refused. Bishop Escaler came forward to strongly protest this action.

A sergeant is quoted by the people as saying, "anyone returning to Sigacad would be shot by the military." Bishop Escaler took this matter up with Col. Sanggalang, protesting such harassment.

Following Bishop Escaler's visit with Enrile and Gen. Ramos, the following has been agreed.

1. Twenty-seven families have indicated the desire to re-build their homes. They may choose any site they wish. They do not have to go back to Sigacad if they so decide.

2. Each family is asked to help the rebuilding of their homes. The military will construct roofing, flooring, and siding up to ₱5,000.

3. During the construction, the mayor will provide rice at the site.

4. The church will contribute ₱2,000 per house (per family), the military — ₱2,000 per family (household things, etc.).

5. Common fund church/military:
   ₱10,000 to the mayor for sawing wood.
   ₱10,000 to Fr. Arthur Shea (Parish Priest of Bayog), pastor for incidentals.

PLACE: **Midsalip**
CASES: **Forced recruitment into the Philippine Democratic Missionary Church (called 4K since the four words in Visayan begin with K), forced evacuation of some residents of Sapa Butong Sigapod, Midsalip**
DATE: **February-March 1985**
EVENT:

In February, 1985, barangay captain Guelermo Florez of Sigapod, Midsalip and three ICHDF members Sergio Gemina, Terio Patuy and Mendez were disarmed of their garands by members of the NPA. All four were called for questioning at the "Airborne" (headquarters) and while the three ICHDF were subsequently released, the barangay captain was detained on suspicion of being an NPA supporter. Mr. Florez was released a month later but was accompanied by a certain Jun, a member of the 4K fanatic group.

On March 21, 1985, at 8:30 a.m., barangay captain Florez called the barangay people to a meeting. Florez informed the people that Jun would protect, guard and maintain peace and order in the barangay. Jun then told the people that if his proposal was accepted, they should likewise accept his belief in the 4Ks. Those in favor were to list

down their names; those not in favor were also ordered to do so – but would be suspected NPA sympathizers.

Out of fear, the people were forced to sign up in favor of the 4ks and were told that their names would be given to the mayor of Midsalip.

The barangay folk discovered that they were forbidden to attend services at Catholic churches; instead, they were expected to go to 4K churches. Mrs. Surieta Bulatao, 35 years old, discovered this when she attempted to attend mass in the Sentro in Midsalip. The reason given: Catholic churches were supportive of the subversives and the NPA.

People like Mariano and Surieta Bulatao could not endure living in fear so they moved from Butong Sigapod leaving behind all their property. They now live in Sentro Midsalip.

PLACE: **Midsalip**
CASES: **Burning of houses in Upper Palili, Midsalip, and the Massacre of Paterno Caputol and five others.**
DATE: **March 10, 1985**
EVENTS:

1) As told by Anastacia Caputol

On March 10, 1985, at approximately 3:00 a.m., Paterno and Anastacia Caputol were awakened from their sleep by shouts outside their home ordering Paterno to come out and to proceed to the Purok Hall for a meeting. Paterno did as he was told.

At the Purok Hall there were five other neighbors including a little girl. Anastacia, an eyewitness to the

event, saw her husband and the five others ordered to line up by uniformed men armed with garands and carbines. All six were shot by the armed men.

Because of fear, Anastacia and her daughter, Roselia, ran outside and rolled down a hill. When they stood up to run, Anastacia saw armed men looting their house situated on the top of an elevated area and, later, setting it on fire. Other houses were also looted and burned. The residents started to run in various directions. Anastacia estimated a total of 27 houses burned to the ground, including the Purok Hall.

The following morning, Anastacia and other neighbors returned to the Purok Hall and found the charred corpses of her husband and five others.

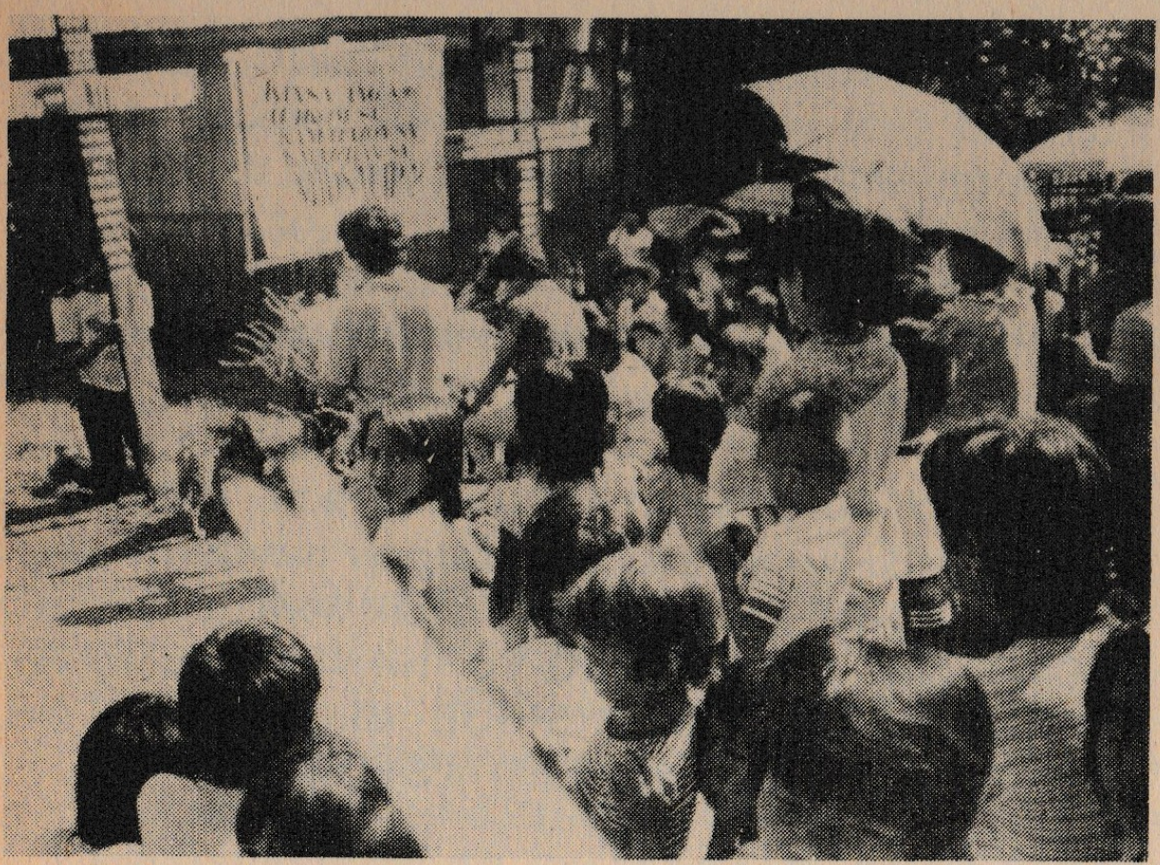
Anastacia believes that the armed men – numbering around fifty were ICHDF and 4K because of their uniforms and a piece of cloth tied around the handle of their long knives.

2) As told by Santos Manriquez, lone survivor of the massacre in Barangay Upper Palili, Midsalip.

On March 10, 1985, at around 3:00 a.m., five farmers and a little girl were shot to death by twenty members of the ICHDF and the 4Ks. The six were: PATERNO CAPUTOK, BALDOMERO TURNANDIZO, LITO SACANAY, ANASTACIO SIGUE and his little girl, MARCELISA, and DIONISIO MISYON.

The victims were taken from their homes by armed men and brought to the Purok Hall for a meeting.

According to Manriquez, he too was called for a



People's calvary of Midsalip in response to the growing militarization.

meeting at the Purok Hall. At the hall, he sat down on a bench beside the five farmers and remembered seeing Marcelisa sitting on the lap of her father. Manriquez identified the armed men as members of the ICHDF and the 4K. They were armed with carbines, garand rifles and *bolos* (long knives). He overheard one of them say in Visayan, "Let's start the meeting," and rapid bursts of gunfire followed killing the six and wounding him in the nape. Manriquez was able to escape.

Except for Paterno Caputol, all the victims were residents of Sitio Baluran, Marangan, Dumingag but they evacuated to Barangay Upper Palili because of the threats and harassment they had received for being suspected rebels in Sitio Buluran.

From the hill where Manriquez took cover, he saw the Purok Hall and other houses on fire. After the fire, residents returned and found that eighteen houses, three sari-sari (variety) stores and three pigs were burned. Manriquez and the residents attributed the fire to the ICHDF and the 4K.

Because of the massacre and the burning of houses, some residents of Barangay Upper Palili have evacuated to the nearby barrios and to the poblacion of Midsalip.

PLACE: **Matalang, Midsalip**
CASE: **Salvaging of Mamerta A. Relativo, married, 29 years old, farmer.**
DATE: **October 17, 1984**
EVENT:

Mamerta Relativo was killed by members of the ICHDF in fatigue uniforms on the suspicion that she was giving food to the rebels. The witnesses to the killing were Felicisimo Relativo, Buenaventura Alferis and Pedring Tormes,

all from Manganib.

Jovencio, the husband, did not pursue the filing of any charges because of death threats from the ICHDF. Moreover, he was told by the ICHDF Commander and vice-mayor of their area, Maximo dela Cruz, not to do so because of the expenses involved.

Mamerta left behind five children.

PLACE: **Midsalip**
CASE: **Evacuation of residents of Purok No. 3 of Barangay Lomponid, Midsalip**
DATE: **May 7, 1985**
EVENT:

On May 7, 1985, barangay captain Lito Neri of Purok 3 made the announcement to certain residents that the Tadtads (religious fanatic group) were coming and that it would be better to stay in Centro and Lomponid during evening hours. Those who heard the announcement heeded the captain's warning.

Eusebio Campomanes, 50 years old and a resident of Lomponid, and his wife only learned of the announcement the following day, May 8. He was persuaded to evacuate ahead of his family "because I work for the church, therefore a suspected rebel." For four days and four nights, Eusebio stayed in four different places in the neighboring barangays of midsalip.

On May 11, Eusebio together with an American photographer and a church worker from Manila returned home and proceeded to the barangay captain's house. The captain consented to have the abandoned houses photographed. Unfortunately, the rains prevented the picture-taking, so Eusebio and his companions went back to

Midsalip.

According to Eusebio, the Tadtads are armed with long knives and armalites, the latter supplied by the ICHDF whom he believes have some "understanding" with the Tadtads.

PLACE: **Midsalip, Zamboanga del Sur**
CASE: **"Salvaging" of JOSE PELVERA, SR., 60 years old, farmer and Barangay Captain; and JOSE PELVERA, JR., 19 years old, Chairman of the Kabataang (Youth) Barangay in Barangay Canipay Norte, Midsalip, Zamboanga del Sur**
DATE: **March 10, 1985**
EVENT:

Shouts of "Captain, wake up! This is the army! We are asking for some medicine for our companion who has a stomach ache!" woke Barangay Captain Jose Pelvera, Sr., his wife and children from their sleep. It was 1:00 o'clock in the morning.

The Pelvera family remained silent out of fear that the people outside from whom the shouts came were intending to harm them. The family waited for something worse to happen with bated breath. Then suddenly a loud voice cut the stillness of dawn, saying: "Open up! This is the army!" Recognizing the voice to be that of his brother, Aurelio, Jose opened the door. Aurelio then standing by the door told Jose, "They (army) are asking you to come down . . ." Then almost immediately a loud voice came from below saying, "Captain, come down here!"

Santas, wife of Jose, watched as her husband hesitantly descended the stairs without a word. Their 19-year old son, Jose Jr., who was sitting on the porch was ordered by one of the soldiers to come down, too, saying: "You, too,

kid, come down here!" The young man did as ordered without knowing what would happen to them that fateful morning. Terrified and helpless, Santas closed the door behind them and began to get hysterical.

After about an hour, two loud cries were heard followed by a series of gunfire. Santas could only cry. At about 5:00 o'clock that morning, Santas went out to look for her husband and her son. She was horrified to see their dead bodies about a kilometer away from their house, badly mangled and seriously mutilated. Their bodies were riddled with bullets, heavily bruised and appeared to have been cut and pierced with a bolo. Santas noticed that an ear of her son was cut, two of his front teeth were missing while his neck appeared to have been sliced with a bolo. Both father and son were hogtied.

It was noontime before Santas could bring the dead bodies home.

CHAPTER FOUR

SWORN STATEMENTS AND OTHER DOCUMENTS

I. SWORN STATEMENTS AND AFFIDAVITS

(Editor's Note: Texts of sworn statements and affidavits have not been edited in order to retain the original meaning intended by the witnesses.)

MURDER OF FR. TULLIO FAVALI

Sworn Statement of Mrs. Carolina Gomez y Anggulo taken at the Headquarters, Tulunan Police Station, Tulunan, Cotabato by Pfc. Nelson P. Quitayon INP at about 11:00 o'clock in the morning of April 12, 1985 in the presence of SSg. Edgardo F. Amparado PC.

x – – –

rights under the provision of the New Constitution of the Republic of the Philippines, are you ready and willing to give your free and voluntary statement, now?

A: Yes, sir.

Q.-02: Do you swear to tell the truth and nothing but the whole truth in this investigation?

A: Yes, sir.

Q.-03: Please state your name, age, status and other personal circumstances.

A: I am Mrs. Carolina Gomez y Anggulo, 48 years old, married, housekeeper and a resident of Brgy. La Esperanza, Tulunan, Cotabato.

Q.-04: Do you know the reason why you were invited for questioning, now?

A: Yes, sir, this is in connection with the incident wherein Fr. Tullio Favali, PIME, Parish Priest of Tulunan Parish was shot to death.

Q.-05: Can you estimate the time when this incident happened?

A: This incident happened at about 5:00 o'clock in the afternoon of April 11, 1985.

Q.-06: Where did this incident happen?

A: This incident happened at the National Highway, Brgy. La Esperanza, Tulunan, Cotabato.

Q.-07: Will you please narrate briefly the circumstances surrounding this incident?

A: Earlier in the afternoon of April 11, 1985, the children saw a placard containing inscription implicating some of the residents as members of the NPA. One of the persons whose name appeared in the placard tried to confront one Edilberto Manero alias Edil, why his name was implicated, however, instead of explaining, this Edilberto Manero alias Edil, drew his pistol

and pointed the same to the said person who was later identified to Rufino Robles. Grappling for the possession of the firearm ensued between them which later on resulted to the firing of the said gun hitting Rufino Robles in his ring finger of his left hand.

Q.-08: What transpired after this?

A: This Rufino Robles after having managed to wrestle away from this Edilberto Manero alias Edil sought sanctuary at our house in company of his wife.

Q.-09: What happened after this?

A; While this Rufino Robles and his wife were at my house, this Edilberto Manero, in company of two (2) others who were wearing camouflage uniforms continuously kept on encircling our house. At about 5:00 o'clock in the afternoon of the same day Fr. Tullio Favali, PIME, arrived and tried to pacify.

Q.-10: Can you recall the particular action that Fr. Tullio Favali took upon his arrival at your house?

A: He entered our house and upon sizing up the situation, he intended to ask help from the local INP, however, when he came out of our house he found out that his motorcycle was dragged towards the place where it was brought and few moments after that we heard shots being fired, after which were were informed that Fr. Tullio Favali was shot to death.

.Q.-11: How many shots were you able to hear after Fr. Favali left your house?

A: I was not able to determine, however, there were many shots being fired.

Q.-12: About how many minutes had lapsed when Fr. Favali left your house when you heard shots

being fired?

A: More or less five (5) minutes.

Q.-13: While it is Edilberto Manero and two (2) other companions who were in camouflage attire was trying to encircle your house, were those two persons in camouflage attire also armed?

A: Yes, sir, they were also armed with long fire-arms.

Q.-14: Aside from Edilberto Manero alias Edil and his two companions, were there other persons around who were also armed at the time of the incident?

A: Yes, sir, there were other persons who were armed.

Q.-15: Do you know those persons who were also armed at the time of the incident?

A: Although I know the names of the persons who were armed at the time of the incident, however, I am reluctant to mention names, considering that we have residence and properties at the said place and I am afraid of reprisals that may arise because of this incident and because I testified in this incident.

Q.-16: So in other words, there is a great possibility that the death of Fr. Favali was perpetrated by the armed men you have previously stated?

A: Yes, sir, although I cannot pinpoint the person or persons who actually perpetrated the crime.

Q.17: In the meantime, I have nothing more to ask you, do you have anything more to declare in this investigation?

A: This is the only thing I would like to implore, sir. I would like to request the authorities concerned to consider our plight. Because of this incident we are placed in compromise and our lives will be endangered.

Q.-18: Are you willing to sign this statement of yours freely and voluntarily and affirm to the truthfulness of the same?

A: Yes, sir.

(SGD.) CAROLINA A. GOMEZ
Declarant

SUBSCRIBED AND SWORN to before me this ____ day of April, 1985, at Makilala, Cotabato, Philippines.

(SGD.) ELENA B. DE LEON
Circuit Trial Judge

*SWORN STATEMENT OF MANUEL BANTULO OF LA ESPERANZA, TULUNAN, PROVINCE OF COTABATO, TAKEN BEFORE MUNICIPAL JUDGE ELENA E. DE LEON AT ABOUT 9:30 IN THE MORNING OF APRIL 19, 1985.

*Declarant was informed of the nature of investigation and duly apprised of his constitutional rights under the provision of Sec. 20, Article 4 of New Constitution of the Republic of the Philippines, was sworn to in accordance with law, after which he testified as follows:

Q.-01. Having been informed of the nature of investigation and duly apprised of your constitutional rights under the provision of Sec. 20, Article 4 of the New Constitution of the Republic of the Philippines, are you ready and willing to give your free and voluntary statement?

A: Yes, Sir.

Q.-02: Do you swear to tell the truth and nothing but the whole truth in this investigation?

A: Yes, Sir.

Q.-03: Your investigation is in a dialect you know and understand well, after which you will answer in the same dialect; and this will be translated into the English language. Are you willing to submit this kind of investigation?

A: Yes, Sir.

Q.-04: Please state your name, age, status and other personal circumstances.

A: I am Manuel Bantulo, 37 years of age, married and a resident of Barangay La Esperanza, Tulunan, Cotabato.

Q.-05: Do you know the reason why you are invited for questioning today?

A: Yes, Sir. This is in connection with the incident wherein Fr. Tullio Favali was shot to death.

Q.-06: When was Fr. Tullio Favali shot to death?

A: He was shot ot death at about 5:00 o'clock in the afternoon of April 11, 1985.

Q.-07: Where was he shot to death?

A: He was shot to death at Barangay La Esperanza, Tulunan, Province of Cotabato just on the National Highway in the presence of several eyewitnesses.

Q.-08: Please narrate in brief the circumstances surrounding the killing in cold blood of Fr. Tullio Favali?

A: At or about 5:00 o'clock in the afternoon of April 11, 1985 Fr. Tullio Favali on a motorcycle arrived at La Esperanza, Tulunan, Cotabato to answer to a request for assistance because a few hours earlier, Edilberto Manero, a CHDF of La Esperanza, Tulunan, together with other CHDF companions shot Rufino Robles, who took refuge in the house of Mrs.

Carolina Gomez. Fr. Tullio Favali went inside the house of Mrs. Carolina Gomez and while there, Commander Bucay Manero, brother of Edilberto Manero took the motorcycle which was parked near the house of Mrs. Gomez and dragged the motorcycle toward the National Highway where he set it afire. When Fr. Tullio came out from the house of Mrs. Carolina Gomez, he asked who took his motorcycle, there and then, Commander Bucay Manero questioned, "Ano, Father, magdumog ka sa akon?" which means, "What, Father, you will wrestle with me?" At this juncture, even before Fr. Tullio Favali could respond, while several CHDF companions were on guard, armed with long firearms, Edilberto Manero, the younger brother of Commander Bucay Manero shot Fr. Tullio Favali on the head with his high powered firearm causing the latter to fall to the ground. While in that position Edilberto Manero proceeded to his CHDF companions just positioning themselves nearby; he was challenged by his CHDF companions as one of them said, "Ano Baliling, amo lang sina ang klase pagpatay mo"? There and then, Edilberto Manero went to the sprawling body of Fr. Tullio Favali; and again, shot him again several times with his long firearms.

That realizing Fr. Tullio Favali was already dead, Commander Bucay Manero walked across the dead body of Fr. Tullio and followed by Edilberto Manero, who kicked the dead priest.

Q.-09: How did it happen that you saw the shooting incident?

A: I was just nearby, Sir, in a distance of fifteen

(15) to twenty (20) meters and I actually saw how they mercilessly killed Fr. Tullio, who has no fault at all.

Q.-10: How many times did CHDF Edilberto Manero shoot Fr. Tullio Favali?

A: First, on the head, and then several shots on his body.

Q.-11: Where there are people who attempted to stop the killing?

A: Nobody, the civilians were all afraid because not only are the killers notorious, they were all armed with high powered long firearms and by their actuations they were determined to kill anyone who will attempt to help. In fact, in the early afternoon of April 11, 1985 before they killed Fr. Favali, Rufino Robles who is a resident of La Esperanza, Tulunan was shot by Edilberto Manero. Fortunately, it was not fatal and he was able to escape from the criminal design of Commander Bucay Manero and Edilberto Manero's group.

Q.-12: While Edilberto Manero shot Fr. Tullio Favali what did his other companions CHDF do?

A: They were on guard, armed with long firearms ready to fire at anyone who may intervene. They guarded the vicinity to make sure no one will help Fr. Tullio Favali and would make sure that they can really finish Fr. Favali.

Q.-13: How about Commander Bucay Manero what did he do?

A: He was the one who burned the motorcycle driven by Fr. Favali, right on the National Highway, in fact, after knowing that the latter was already dead he walked across the dead body of the poor priest and Edilberto Manero followed him.

Q.-14: I have nothing to ask you anymore. Do you have anything to say in this investigation?

A: I really like to request the proper authorities that I including the members of my family be secured of our lives. I fear that the group of Edilberto Manero and Commander Bucay Manero will not think twice in killing all the witnesses including members of their family because they even killed an innocent and soft spoken priest.

Q - 15: Are you willing to sign your sworn statement and likewise swear to the correctness and truthfulness of the foregoing declaration.

A: Yes, Sir.

IN WITNESS WHEREOF, I have hereunto set my hand this 19th day of April, 1985 at Makilala, North Cotabato.

(SGD.) MANUEL BANTULO
Affiant

REPUBLIC OF THE PHILIPPINES
1ST MUNICIPAL CIRCUIT COURT OF
MAKILALA-TULUNAN
MAKILALA-COTABATO

THE PEOPLE OF THE PHILIPPINES,
Plaintiff,

— versus —

NORBERTO MANERO ALIAS BUCAY,
EDILBERTO MANERO ALIAS EDIL,
et als

Accused

x - x

CRIMINAL CASE NO. 1958
— for —
" MURDER "

CRIMINAL COMPLAINT

The undersigned Executive Officer/Deputy District Commander of 457th Philippine Constabulary Company/ Police District I, stationed at Poblacion, Kidapawan Cotabato after having been duly sworn to, in accordance with law, do hereby accuse the above-named accused of the crime of "MURDER" committed as follows:

That on or about 5:00 o'clock in the afternoon of April 11, 1985, at Km. 125, Brgy. La Esperanza, Municipality of Tulunan, Province of Cotabato, Philippines and within the preliminary jurisdiction of this Honorable Court, the above-named accused did then and there, with malice, aforethought and with deliberate intent to take the life of FR. TULLIO FAVALI, PIME, wilfully, unlawfully, feloniously and criminally conspiring, confederating and helping one another, dubiously, unexpected and treacherously shot the victim with the use of their high powered firearms hitting the victim at the different parts of his body that caused his direct and instantaneous death of said FATHER TULLIO FAVALI, PIME.

Contrary to law, and with the qualifying circumstances of Alevosia and Conspiracy to commit evil and with generic aggravating circumstances of premeditation, superior in strength and in arms.

Kidapawan, (for Tulunan), Cotabato, Philippines, 12 April 1985.

(SGD.) REYNALDO C. ESPARAGOZA
1LT, PC
Executive Officer and
Deputy District Commander

WITNESSES:

1. Mrs. Carolina Gomez – Brgy. La Esperanza, Tulunan, Cotabato
2. Mrs. Anita Robles – -do-
3. Mr. Domingo Gomez – -do-
4. And Others.

SUBSCRIBED AND SWORN to before me this 16th day of April 1985 at Makilala, Philippines.

(SGD.) ELENA B. DE LEON
Municipal Circuit Judge

RECEIVED AND FILED this 16th day of April 1985 at Makilala, Cotabato, Philippines.

(SGD.) ELENA B. DE LEON
Municipal Circuit Judge

BAIL BOND RECOMMENDED ₱_____

MANERO ATROCITIES

REPUBLIC OF THE PHILIPPINES)
City of General Santos) S.S.
PROVINCE OF COTABATO)

AFFIDAVIT

I, *VISITACION ARCA MAMALUMPONG,* of legal age, married, Filipino and a resident of General Santos City, after having been sworn in accordance with law herein depose and state:

1. That I am the legal wife of Ali Mamalumpong, with two (2) children until the time when he was taken together with his brother by a joint PC-ICHDF Team led by 2lt. Anselmo Cabiles and Kumander Inday;

2. That Ali's father, demanding a warrant of arrest or any supporting paper for picking up the two brothers, was reassured by Lt. Cabiles that the two brothers were needed to shed light on the shooting incident that happened the day before where Ali's sister was shot dead;

3. That with the team were several PC and ICHDF whom I know personally and among them was Sgt. Benian who later furnished me the names of the rest of the team;

4. That in the afternoon of the same day, Nov. 5, I went to the Office of the 453 PC to find out the whereabouts of my husband and was informed by an ICHDF that the two brothers were brought to Kiniles;

5. That the following day, accompanied by ICHDF Dionisio Lim, I again checked at the residence of Lt. Castañeda where I also met Kumander Inday who informed me that my husband was indorsed to the 3rd Brigade in Tupi;

6. That after some time, when the two brothers did not return, Ali's father and I brought the matter to the court, but scheduled hearings were postponed several times

until the untimely death of one of our witnesses worsened the situation;

7. That I resorted to writing the President on May 4, 1978 and in response received a copy of CPAD no. 125-R dated June 6, 1978, but no further investigation took place;

8. That in my efforts to trace the whereabouts of my husband I presented the case to the CMLC of Marbel and Gen. Santos City and got the information read by Lt. Col. Wilfredo Cruz, Commanding Officer of South Cotabato, that the case is dropped for lack of prima facie evidence;

9. That a few days after I accidentally met Francisco Cavan who recognized me and told me about the death of my husband and who also helped me locate other persons who witnessed the inhuman torture and murder of my husband and his brother;

10. That I have talked personally to these persons who at greater risk are willing to testify to the truth, among whom are Alejandro and Pepito Moderacion.

11. That I am executing this affidavit to make record to the facts that transpired in my effort to seek justice for the murder of my husband and his brother and for all legal intents and purposes that this affidavit can be best use.

IN TRUTH THEREOF, I hereunto set my hand at General Santos City on this 10th day of May, 1979.

(SGD.) VISITACION ARCA MAMALUMPONG
Affiant

SIGNED IN THE PRESENCE OF:

(SGD.) PILAR JUMAWAN
Witness

(SGD.) CRISANTO FRANCISCO
Witness

AFFIDAVIT

I, *GEORGE PONTANILLA*, of legal age, married, Filipino, and resident of Silway, Fatima, General Santos City after having been sworn according to law, depose:

1. That I have been a member of the ICHDF South Cotabato Striking Force under the command of Kumander Bucay known in his legal name as Norberto Deduro Manero, Jr. and his wife Leonarda Lacson Diesto Manero alias Kumander Inday, sometime in April 1977 continuously until June 22, 1978 when I voluntarily surrendered my issued firearms and thus ceased being a member of this ICHDF Striking Force;

2. That, while with them in their every operation I have discovered and witnessed their brutalities and barbaric practices such as, e.g., the butchering and eating of human flesh of their selected victims.

3. That, I have also discovered that most of the time, during our operation, the said Kumander is no longer acting under order of authorities in command but according to their own ritualistic practices;

4. That on specific occasions I have witnessed their brutality over the alleged rebel, like the Mamalumpong brothers who were taken without proper procedure and brought to their own place in Kiniles, Lamcalyap at the foot of Mt. Matutum, Polomolok, South Cotabato, hogtied;

5. That I have seen the Mamalumpong brothers riddled by bar guns to death, after which they were butchered and eaten by fanatic members of the said group;

6. That I have a portion of the victim's body, specifically, the penis being kept in my possession as an exhibit of such brutality;

7. That the said portion was cut off by one Larry Gonzaga and was handed to me to be kept and that he will

require it in due time, and that when this portion was required by the said Larry Gonzaga, I gave an alibi that it was lost because I have then in mind to turn this over to the proper authority at the correct time;

8. That I also know that these Mamalumpong brothers were taken by the PC Team led by 2Lt. ANSELMO CABILES, and one Sgt. Benian as I know him, and were turned over to Kumander Inday and Kumander Bucay;

9. That I also know to this day where they have buried the remains of the Mamalumpong brothers;

10. That I am executing this affidavit to make of record the above facts for whatever legal intents and purposes this may serve best.

IN TRUTH THEREOF, I hereunto set my hand at General Santos City, Philippines, this 21st day of July, 1979.

(SGD.) GEORGE PONTANILLA
Affiant

R/C No. A-148957325 issued at
Gen. Santos City on January 30, 1979

SUBSCRIBED AND SWORN TO BEFORE ME this 21st day of July, 1979 at Gen. Santos City, Philippines. Affiant exhibited to me his Residence Certificate above noted.

(SGD.) ABDUL F. SARIP MACHOD
Third Assistant Provincial Fiscal

REPUBLIC OF THE PHILIPPINES)

City of General Santos) S.S.
PROVINCE OF SOUTH COTABATO)

AFFIDAVIT

I, *FRANCISCO B. CAVAN, SR.* Filipino, of legal age, married with a resident and postal address at P. Acharon Blvd., General Santos City, after having duly sworn to in accordance with Law, herein depose and state:

1. That I have been an ICHDF of the South Cotabato Striking Force since January 1978 until July 1978;

2. That sometime in January 1978, I was with the group of the South Cotabato Striking Force (ICHDF) under the command of Commander Bucay and Commander Inday in a joint operation at Lanao Kapanglaw, Malapatan, South Cotabato:

3. That during such time I was able to know a group within our group which is termed, "The Liquidating," which I learned later are those that passed their initiation;

4. That, the usual practice of this group is that whenever they dislike someone they would attract another one from the group by promising him super power or Antinganting and give him a gun from the Commander (Kumander Bucay or Kumander Inday) and shoot the one they dislike, and they call this "INITIATION" an initial mark of acceptance to this inner group: (The news of the death of Romulo Bacus bear this mark);

5. That after this initial ceremony, Kumander Bucay or Kumander Inday would cut a small portion from the victims body and roast it half cooked and placed on the point of a knife the candidate would eat it, and such person could not refuse otherwise he will be stabbed to death; Passing candidates will be added to this Liquidation;

6. That I have also noted that person who have passed this experience have become restless and those that are bothered much by their conscience ran away from this group; Those having criminal record stick the more closer and have become slave to this terrible desire of eating

human flesh; And usually went to the extent of killing their own companion as what had happened to "SANGIL" their own cook;

7. That after knowing these ceremonies I returned my issued firearm and assumed my usual civilian life away from these group and one day I was confronted by Kumander Bucay and Kumander Inday and was told – "I will have you butchered one of these days";

8. That I have learned later they did the same to several men that have left the group;

9. That I am executing this affidavit to make of record the above fact to supplement those that came out in the news and for all legal intents and purposes this may serve best.

IN WITNESS WHEREOF, I have hereunto affixed my signature this 18th day of June, 1979 at the City of General Santos, Philippines.

(SGD.) FRANCISCO CAVAN, SR.
Affiant

SUBSCRIBED AND SWORN TO BEFORE ME this 18th day of June 1979 at the City of General Santos, Province of South Cotabato, Philippines, affiant exhibiting to me his Res. Cert. No. A-95713133 issued at General Santos City on January 1, 1979.

(SGD.) JOSE L. ORLINO
Notary Public
PTR No.

Doc. No.
Page No.
Book No.
Series of 1979

REPUBLIC OF THE PHILIPPINES)
Municipality of Polomolok) S.S.
Province of South Cotabato)

AFFIDAVIT

I, *PEPITO L. MODERACION,* Filipino, of legal age, married, and with residence and postal address at P. Acharon Blvd., General Santos City, after having duly sworn to in accordance with law, herein depose and state:

1. That I have been an enlisted personnel of the Philippine Constabulary since 1974 and at present, I am holding the position of Sergeant assigned at the 453rd PC Company, Camp Fermin G. Lira, General Santos City;

2. That sometime in October 1977, I was sent to a mission by our Commanding Officer 1st Lt. Antonio P. Billones to join the group of ICHDF in General Santos City under the command of a certain Norberto Manero, Jr., alias "KUMANDER BUCAY" and a certain Leonarda Lacson Diesto Manero, alias "KUMANDER INDAY" without divulging my identity as an enlisted PC personnel;

3. That during the time that I was with the group of Kumander Bucay and Kumander Inday, as earlier mentioned, I personally saw and witnessed them and their followers with assorted high-powered firearms apprehending and picking-up, without any arrest orders from the proper authority, Christians and Moslems alike who thereafter shall be brought to the farm lot of Kumander Bucay at Kiniles, Polomolok, South Cotabato;

4. That once at Kiniles at the aforementioned farm lot of Kumander Bucay, their captives would immediately by stripped naked, then hog-tied and then stabbed to death, although there were some who were killed by shooting; either personally by Kumander Bucay or Kumander Inday or upon their direct orders;

5. That their captives having been killed as already mentioned, would forthwith be slaughtered and sliced by either of the aforenamed kumanders or upon their direct orders and their human flesh cooked and then eaten by Kumander Bucay and Kumander Inday and their followers;

6. That on one occasion on November 5, 1977 at around 3:30 o'clock in the afternoon, Kumander Inday with armed followers arrived at the Kiniles farm lot with the living bodies of Ali Mamalumpong and his brother, both of them hog-tied, and Kumander Bucay, who was then already at the farm lot, conducted a short interrogation, after which he ordered his men to shoot to death Ali Mamalumpong, and his brother, then immediately thereafter, the two dead brothers were slaughtered, sliced into pieces, their internal organs taken out and then cooked to be eaten, as in fact it did happen, by Kumander Bucay, Kumander Inday and their followers;

7. That I am willing to testify on all the foregoing and all related matters before any court or administrative body, should it be necessary;

IN WITNESS WHEREOF, I have hereunto affixed my signature this 16th day of June 1979 at the Municipality of Polomolok, Province of South Cotabato.

(SGD.) PEPITO L. MODERACION
Affiant

SUBSCRIBED AND SWORN TO BEFORE ME this 16th day of June, 1979 at the Municipality of Polomolok, Province of South Cotabato. affiant exhibiting to me his Residence Certificate No. _____ issued at _____ _____ on _____

(SGD.) EDGAR ALCANTARA ABINALES
Notary Public for and in
South Cotabato and Gen. Santos City

RABUYA MASSACRE

SWORN STATEMENT OF MR. RUEL RABUYA Y RELATADO TAKEN BY TSGT. RICARTE R.MARQUEZ PC-CIS AT THE CONFERENCE ROOM, BISHOP RESIDENCE, KIDAPAWAN, COTABATO THIS 30TH DAY OF APRIL 1985 AT ABOUT 11:00 O'CLOCK IN THE MORNING IN THE PRESENCE OF WITNESSES.

x – – –

ippines. Do you also understand these?

ANSWER : Yes sir.

QUESTION : Having been informed of your right to remain silent, do you wish to proceed with this investigation?

ANSWER : Yes, sir.

QUESTION : Do you also wish to be assisted by a counsel of your own choice while under investigation?

ANSWER : No need, sir, anyway I know and understand what I am doing.

QUESTION : Are you now ready to give a free and voluntary statement?

ANSWER : Yes, sir.

01. Q – Please state your name, age, and other personal circumstances?

A – RUEL RABUYA y RELATADO, 30 years old, single, farmer by occupation and presently residing at New Camiguin, Barangay Sagcungan, President Roxas, Cotabato.

02. Q – When and where were you born?

A – July 10, 1954 at Barangay Lanao, Kidapawan, Cotabato.

03. Q – What is your highest educational attainment?

A – I completed my First Year College at Central Mindanao Colleges at Kidapawan, Cotabato.

04. Q – Having completed your First Year College can you speak, read and understand English language?

A – Yes, sir.

05. Q – Do you know why are you here in this Office being investigated?

A – Yes, sir, in order to give my voluntary statement in connection with the shooting to death of my father, mother, brothers, sister-in-law, niece and my cousin.

06. Q — When did said incident take place?
A — Last April 3, 1985, more or less 4:00 o'clock in the afternoon.
07. Q — In what place did said incident take place?
A — At our residence located at New Camiguin, Barangay Sagcungan, President Roxas, Cotabato.
08. Q — Will you please state the names of said victims in said incident?
A — Protacio Rabuya, my father, Juanita Rabuya, my mother, Allan Rabuya, Urbin Rabuya, Yolando Rabuya, my brothers, Maritess Rabuya, my sister-in-law, Alma Rabuya, my niece and Renato Relatado, my cousin.
09. Q — May I know where you were when the incident took place?
A — I was at the house of my cousin, Maximo Jamiro also at Barangay Sagcungan. While I was there at more or less 4:00 o'clock in the afternoon of said date I heard several bursts of gunshots which I believed came from New Camiguin, and did not bother, because I was not thinking that it happened in our house.
10. Q — In your estimate, how far is the distance from your house to the house of your cousin, Maximo Jamiro?
A — More or less five hundred (500) meters away, sir.
11. Q — What time did you proceed home?
A — Last April 4, 1985 at about 5:00 o'clock in the morning, sir.
12. Q — Do you have any companion?
A — Yes, sir, my cousins, Maximo Jamiro, and Raul Rabuya.
13. Q — What time did you reach your house that date?

A – More or less 5:30 in the morning of same date, sir.

14. Q – Upon your arrival in your house, what did you observe, if there was any?

A – I had seen the dead bodies of my father, mother, brothers, sister-in-law, niece and cousin scattered on the ground near a hut located in front of our house.

15. Q – Before you reached your house, were you already informed about the said incident that happened to your relatives?

A – Yes, sir, we happened to meet my cousin, Marlon Relatado who was on his way to inform me about the said incident and so I rushed home together with my cousin Raul while Maximo, I instructed him to inform our relatives.

16. Q – Do you know what was the cause of the death of your father, mother, brothers, sister-in-law, niece and cousin?

A – I think they were shot, sir, because of the gunshot wounds inflicted on them.

17. Q – Do you know who were the persons responsible for said incident?

A – At first I had no information as to who were responsible in said incident, however, later I was informed that it was the group of Lt. Madalogdog, Sgt. Fabila, Alias Amboy from Kamarahan, Alias Kid, Alias Brian, and Ricky Gaje were responsible for shooting to death my father, mother, brothers, sister-in-law, niece and cousin.

18. Q – Do you know of any reason why your relatives had been shot to death by said persons?

A – Our family was suspected as sympathizers of the New People's Army, sir.

19. Q – You are a member of the victims' family, is it true that you are sympathizers of the New People's Army (NPA)?

A – That is not true, sir.

20. Q – Or is it not that there was an actual encounter between the victims and the alleged suspects?

A – That was not an encounter, sir, first we have no firearms and second we are not members of the subversives.

21. Q – Who informed you that the persons you mentioned above were the ones responsible for shooting to death the victims?

A – My auntie, Gloria Relatado, and several other persons, sir.

22. Q – What did you do when you already confirmed that your father, mother, brothers, sister-in-law, niece and cousin were already dead?

A – I covered the dead bodies of the victims with blankets and banana leaves and then I went upstairs to inspect our belongings.

23. Q – What did you find out when you conducted an inspection inside your house?

A – I found out that our belongings were scattered at the floor. The cartons and bags wherein our dress were placed were hit by bullets to include some of our dresses.

24. Q – Were there belongings of yours that were missing?

A – I could no longer ascertain, sir.

25. Q – What else did you observe at the scene of the incident aside from the dead bodies of victims and your belongings that were scattered?

A – I had also observed that there were several empty shells of M16 Rifle near five coconut trees more or less ten (10) meters away from our house.

26. Q – Were you able to collect those empty shells

found at the scene of the incident?

A – It was collected by children who were also at the scene and were placed near our house.

27. Q – What did you do next?

A – I went to look for our carabao at our coffee plantation and when I found out, I had transferred to another place which is more or less one hundred (100) meters away from our house, that was about 7:00 o'clock in the morning of same date. Thereafter, I ask permission from my auntie that I will get lumber at our house at Barangay Sagcungan proper purposely to be used as a coffin, which she permitted. On my way home from Barangay Sagcungan proper more or less three hundred (300) meters away from our house, I met soldiers, together with CHDF Juanito Peconada and Alias Kid, whom I had observed five (5) of their companions were wearing mask. I had seen that one of the group who was wearing civilian clothes poked his firearm to me and ask in Cebuano dialect to quote "ASA KAMO", my cousin who was with me answered that we were proceeding to the place where victims of the last day incident were. After than they proceeded going to Barangay proper of Sagcungan.

28. Q – On your arrival at your house at New Camiguin on that date, was there unusual incident that took place?

A – None, sir, however, I was informed that soldiers were at our house and all the persons who were there were questioned and their data were taken. Allegedly one of the soldiers ordered my aunt to separate my dead niece to his father and when my aunt ask why she was told in Cebuano dialect to quote "BASTA LANG."

29. Q – Were you able to have victims examined by a Medico Legal in order to determine the cause of their death? .

A – No, sir.

30. Q – Were you also able to get Certificate of Death of said victims?

A – No, sir.

31. Q – Why?

A – Because, on the arrival of Fr. Beato Tariman, OMI, Fr. Primo Hagad, OMI, Fr. Amador Castillo, OMI, Fr. Alessandro Bauducci, PIME, Fr. Joel Canonizado, OMI, Fr. Henry Gemone, DCK and Sr. Stella Marie, OND at about 1:00 o'clock in the afternoon of April 4, 1985, we were advise that we better had victims be buried, because all the persons there were already afraid, so my cousins dig infront of our house and at about 2:30 in the afternoon of same day after the dead bodies of victims were blessed by Fr. Henry Gemone, victims were buried.

32. Q – Was the scene of incident to include victims were photographed?

A – Yes, sir.

33. Q – Who took photograph of said incident, if you know?

A – Adelaido Sismundo and Fr. Primo Hagad, sir.

34. Q – Can you provide us some of the photographs taken to victims?

A – Yes sir. We will give four (4) copies of blown up photograph of the victims. (Affiant handed four (4) copies of blown up pictures of the victims to investigator).

35. Q – Do you know the ages of victims, if so please state before this investigation?

A – Yes, sir. My father and mother were 53 and 54 years old respectively, my brothers; Allan

27 years old, farmer by occupation, Urbin 20 years old also a farmer, Yolando 18 years old also a farmer, sister-in-law Maritess was 27 years old, my niece was 3-1/2 years old and my cousin Renato was 25 years old and also a farmer.

36. Q – May I know what time you left your house last April 3, 1985?

A – More or less 3:30 in the afternoon, sir, together with my cousin Maximo Jamino going to the house of the latter. After we had left the carabao for grassing, we proceeded to the house of Maximo immediately, because, its starts to rain and not long after we heard gun burst originating from the direction of our place.

37. Q – Did you not try to go home after you heard gun bursts from the direction of your house?

A – I tried, however, Maximo and his wife told me not to proceed home, because I might be met by these persons who made the firing, so that I spent the night in their house and went home early in the morning the following day together with Maximo and Raul Rabuya.

38. Q – You said awhile ago that there were empty shells of M16 that were recovered at the scene of incident, where are said emtpy shells now, if you know?

A – They were taken by Fr. Primo Hagad and his companions, sir.

39. Q – Now, I am showing these empty shells of M16 to you to include the aluminum lead cover of 40MM ammunition and color white plastic cap for 40 MM ammunition, were these articles the one recovered at the scene of incident? (Investigator showing to affiant several empty shells of M16 and the aluminum

lead cover and plastic cap of 40MM ammunition for him to examine)

A – (Affiant after examining the said articles shown to him declares as follows:) Yes, sir, these were the articles recovered from the scene of incident.

40. Q – What else did you observe inside your premises?

A – There were several shoe prints left on the ground?

41. Q – Were the destruction inflicted in your house as a result of said incident?

A – Only bullet holes, sir.

42. Q – Per information received by this investigator, you and some of your relatives were members of the subversives, how true is this report?

A – That information is not true, sir.

43. Q – Do you know personally those persons allegedly involved in shooting to death victims?

A – I only know Ricky Gaje and Alias Kid, sir.

44. Q – From where are these two (2) above-named persons?

A – Ricky Gaje was from Barangay Sagcungan, while Alias Kid I had only known him to be a member of the CHDF of President Roxas.

45. Q – May I know how far is your nearest neighbor to your house in New Camiguin?

A – More or less fifty (50) meters, sir, that is the house of my Aunt Gloria Relatado and there were other neighbors more or less eighty (80) and one hundred (100) meters away owned by Simeon Macarayon and Felicimo Nahime, respectively.

46. Q – When you left your house together with your cousin Maximo last April 3, 1985, do you know the persons left in your house?

A – All of the victims in said incident were the

only one left at our house, sir.

47. Q – You said that you personally know Ricky Gaje, aside from being a barrio mate, do you know his occupation or his activities in your place, if there was any?

A – I know him to be a student of Don Antonio J. Jaime Memorial High School at Barangay del Carmen, President Roxas, Cotabato, on his activities I could not ascertain, sir.

48. Q – Aside from you, were there others left in your family?

A – My sister, Amelita Rabuya who at the time of said incident was at Barangay del Carmen attending graduation rites at Don Antonio J. Jaime Memorial High School.

49. Q – For the meantime, I have nothing more to ask you, do you have anything more to say, and/or retract from your statement?

A – No more sir.

50. Q – Are you still willing to give a supplementary statement if still needed?

A – Yes, sir.

51. Q – Are you willing to sign this statement of yours consisting of five (5) pages including the last page from and voluntary and confirm to the truthfulness of same?

A – Yes, sir.

(SGD.) RUEL R. RABUYA
Affiant

SIGNED IN THE PRESENCE OF:

1. (Illegible) 2. (Illegible)

SUBSCRIBED AND SWORN TO before me this 13th day of April 1985, at Kidapawan, Cotabato, Philippines.

(SGD.) RENATO D. RAYNALDO
Municipal Trial Judge

CERTIFICATION

I HEREBY CERTIFY to have personally examined the herein affiant and made more that be voluntarily conducted and understood the contents of his statement.

(SGD.) RENATO D. RAYNALDO
Municipal Trial Judge

SWORN STATEMENT OF GLORIA RELATADO y ELONDO GIVEN VOLUNTARILY BEFORE P/CPL LEONARDO L. GUTIERRES INP-CIS AT THE CONFERENCE ROOM OF THE BISHOP RESIDENCE, KIDAPAWAN, COTABATO ON OR ABOUT 10:00 O'CLOCK IN THE MORNING OF APRIL 30, 1985, IN THE PRESENCE OF WITNESSES . . . . . .
x - - -

MA RABUYA, MARITES RABUYA, ORBEN RABUYA, YOLANDO RABUYA and RENATO RELATADO sometime last April 3, 1985, at about 4:00 o'clock in the afternoon in Sitio New Camiguin, Barangay Sagcungan, President Roxas, Cotabato allegedly perpetrated by some members of the Charlie Company 27th Infantry Batallion. Is this clearly understood by you?

ANSWER : Yes, sir.

QUESTION: You are also informed that before we ask you any questions you must know your legal rights as provided under Article IV, Section 20 of the Constitution of the Philippines, as follows: "You have the right to remain silent." "Anything that you may say may be used for as evidence against you." "You have the right to the assistance of counsel of your own choice and that if you could not afford, a lawyer will be appointed before we ask you any questions." Is this also clearly understood by you?

ANSWER : Yes, sir, I understand these rights.

QUESTION : After having been informed of your rights under the constitution and the nature of this investigation, are you willing to give a free and voluntary statement under oath?

ANSWER : Yes, sir, I am willing to give a statement.

QUESTION : Do you wish to be assisted by a counsel of your own choice while undergoing investigation?

ANSWER : For the meantime, sir, I do not need the assistance of a lawyer, because as of this moment I know what I am doing in this

connection.

QUESTION: Are you ready to give a free and voluntary statement under oath?

ANSWER : Yes, sir, I am ready.

01. Q — If so, will you please state your name, age and other personal circumstances?

A — I am GLORIA RELATADO y ELONDO, 50 years old, married, housekeeper by occupation, a native of the Province of Caminguin, Misamis Oriental and presently residing at Sitio New Camiguin, Barangay Sagcungan, President Roxas, Cotabato.

01. Q — How far have you gone to school?

A — Only grade three, sir.

03. Q — When and where were you born?

A — On February 2, 1935, at the Province of Camiguin, Misamis Oriental.

04. Q — Do you know how to read and write English language?

A — I cannot understand, sir.

05. Q — What kind of dialect that you can understand very well?

A — Cebuano dialect, sir.

06. Q — Do you want that this investigation will be in English language and that it will be translated to you by an interpreter from English language to Cebuano dialect, the dialect that you can understand very well?

07. Q — Yes, sir.

A — Do you know the reason why are you here at the bishop conference room being investigated?

A — Yes, sir, to give statement in connection with the incident that happened on April 3, 1985, at about 4:00 o'clock in the afternoon.

08. Q — What was that incident about, if you know

then?

A — In connection with the shooting to death of my son and seven (7) relatives.

09. Q — May we know from you where did this incident happen?

A — Yes, sir, at Sitio Camiguin, Barangay, Sagcungan, President Roxas, Cotabato.

10. Q — Where were you at the time the said incident had happened?

A — I was inside my house, sir.

11. Q — Where is your house located?

A — It is located in Sitio New Camiguin, Barangay Sagcungan, President Roxas, Cotabato.

12. Q — Do you have any companion at the time the said incident happened?

A — Yes sir, I have companions.

13. Q — Will you please name before this investigation that companion of yours inside your house?

A — Yes sir, they were the following: my daughters Estella, Cristine and Mary Grace, a certain Tino and Edna, father and child.

14. Q — Will you please narrate before this investigation the circumstances surrounding the incident?

A — That before the incident happened, I saw Protacio Rabuya and Juanita Rabuya pass by our house from their garden going to their house. It was already at that time, my son who came from gathering coconuts asked permission from me to go to the barrio to buy cigarette. But because it was raining he stop at the house of my sister (Juanita Rabuya). Afterwards they arrived, KID asked me, "Nang," where is Manong?" We were really frightened since he was pointing his gun (long firearm) to us. Then I told him that he has not gone home for a long time since he is very sickly.

Then one of the soldiers (standing at the door) asked, "Nang, what's your family name?" Then I told him "Relatado." He asked "What? " I did not answer at the time because I was afraid. Then, Ricky came near us and a soldier pointed at us saying "These ones? " Then the young Ricky just shook his head. Kid said that they will proceed to the house of my sister (Juanita Rabuya). Three (3) of them went ahead with the others following. Then I heard several gunshots and I ducked. I heard more shots and I peeped through the door and I saw that they were shooting near the coconut tree going towards the direction of the house my sister (Juanita Rabuya). There were more shots heard which made me duck once in a while then peeped again. After series of shots, I peeped through the door and I saw that they were coming down of the house. I just observed them since I cannot hear what they were talking, then I heard another gunfires and I heard two (2) women shouted for help. The another gunfires, but there were no shouts. Then I heard more shots. After which silence. Then I heard a shot and that was the last gunfire I have heard. At around 5:30 PM they passed by our field/farm lot, they did not pass by our house at that time. I even thought of asking them what happened. So, when I saw that they were already far I went to the house of my sister (Juanita Rabuya). When I arrived I immediately saw my son RENE. I hugged him because he was my son. My hand went inside his skull so I was sure he was already dead. After which I felt that I was kicking on something and I saw that it was YOLANDO RA-

BUYA ALIAS BOBOT. Then I heard something groaning in pain. Then I saw it was a pig situated near the head of ALLAN RABUYA ALIAS BOBONG who was embracing a child. That's all. Then I was taken by my children.

15. Q – Why did you say before this investigation that those persons that arrived in your house last April 3, 1985, at about 4:00 o'clock in the afternoon were members of the military?

A – Because they were dressed in military uniforms and besides that I have already seen them several times conducting patrols in our barangay.

16. Q – In your opinion, what kind of military are they members of: Army, PC, Navy, INP and CHDF?

A – They seemed to be members of the army. But I know one (1) of them and that is KID, because he was the one who asked me where my husband is.

17. Q – Is KID a member of the military?

A – No, he is a CHDF of Mayor Calayco of President Roxas, Cotabato.

18. Q – Since when have you known KID?

A – Since my son (RENE) was suspected and KID is often going to our barrio. He was a nice guy, but I don't know his real name, he was known to be KID.

19. Q – Do you mean to say before this investigation that KID is a member of the CHDF?

A – Yes, sir, as far as I know.

20. Q – Besides KID, who else in the group do you know?

A – The one named RICKY.

21. Q – What is the occupation of RICKY?

A – He is a student of Del Carmen, President Roxas, Cotabato. According to stories, he was

just picked up and was brought with them in going to New Camiguin.

22. Q – From where is RICKY if you know then?
A – From Barangay Sagcungan, President Roxas, sir.
23. Q – Do you mean to say before this investigation that Ricky is also a resident of Barangay Sagcugan?
A – Yes, sir, he also a resident of our barangay.
24. Q – So, you know his (RICKY) parents.
A – Yes, sir, I know his parents.
25. Q – When you saw KID, what was he wearing?
A – An over-all pants as something like a jump suit.
26. Q – What is the color of his clothing?
A – Maong, sir.
27. Q – From top to down his pants?
A – Yes, sir, but I could not remember what he was wearing in his upper part under his jumped.
28. Q – You made mention a while ago that the group of KID arrived, KID pointed his gun to you?
A – No, sir, he was near our fence with his gun. The military who was at our door asked us, "What is your family name? I answered, "RELATADO." He asked me again and again, but I did not answer anymore. I just answered him once. But KID was still in the same position near our fence.
29. Q – But the barrel of his (KID) gun was pointing at you?
A – Yes, sir, it was pointed to us.
30. Q – From where KID was standing and at the place where you were sitting, what is the distance?
A – More or less four (4) meters, Sir.

31. Q – What kind of firearm was aimed to you by KID?
A – I do not know, sir, but it was a long firearm!
32. Q – How about his other companions, do they have firearms?
A – They are all the same, they have firearms, except the teen-ager.
33. Q – Who is this teen-ager you are referring to?
A – He is RICKY, Sir.
34. Q – You mean to say RICKY had no weapon at that time?
A – Yes, sir, wala siyang armas.
35. Q – In your house when they passed and also asked you "Nang, where is Manong? " who is this man they were looking for?
A – My husband, sir.
36. Q – What is the name of your husband?
A – He is Crispino Relatado, Sir.
37. Q – Why were they looking for him (Crispino Retaldo)?
A – I don't know, sir. I just answered them that he's not there.
38. Q – After you have told them that your husband was not there, what did the said group do?
A – KID commanded that they will go to the next house. So they went there after which I heard gunshots.
39. Q – You heard that KID told the group to go to the next house, whose house is this?
A – The house of my sister (Juanita Rabuya).
40. Q – How far is your house from the house of your sister (Juanita Rabuya)?
A – Less than fifty (50) meters away, sir.
41. Q – While the group of KID was at the house of Juanita Rabuya, what did you observe?
A – I heard several gunshots, sir.
42. Q – These gunshots that you heard, were the

group of KID outside the house or inside?

A – Outside the house, their firing were towards the house of my sister, Juanita Rabuya.

43. Q – While the said group were firing, where were your sister, Juanita Rabuya?

A – Inside their house, sir.

44. Q – You mean to say that while the group of KID were firing, your sister was inside the house?

A – Yes, sir, inside the house.

45. Q – In your estimate, how long was the firing last?

A – More or less thirty (30) minutes, sir.

46. Q – A while ago, you said that Rene, Yolando and Bobot were already dead, aside from them, are there others who died in that incident?

A – Yes, sir, there were still others who died.

47. Q – Can you name them one by one before this investigation?

A – Yes, sir, there were: Peter, Juanita, Marites and Bebib.

48. Q – What is the cause of their death: as far as you know?

A – As far as I know, when I arrived, they were already lying dead on the ground with several gunshot wounds on the different parts of their bodies, some are lying upside down, others were lying downwards. That's what I saw. There in the Rabuya family. They were all dead.

49. Q – Who killed them, if you know something?

A – It was the group of KID, sir.

50. Q – You mean to say that the ones who killed the eight (8) victims was the group of KID?

A – Yes, sir, the group of KID.

51. Q – What maybe is the reason why the Rabuya family together with your son were shot to death by the group of KID?

A – I can't say anything about that.

52. Q – Even a little?

A – I can't say anything about the reason.

53. Q – We heard that your husband Crispino, is an active member of the New People's Army (NPA) a subversive organization, what can you say about this, is it true or not?

A – No, that is not true, sir.

54. Q – At present, where is Crispino?

A – In Digos, Davao del Sur, sir.

55. Q – Why is it that your husband, Crispino is in Digos, Davao del Sur?

A – He is at the said place, because if he will be in our farm he cannot work anymore and his mother wants that he will be treated of his kidney and ulcer. He had been there for quite a long time, about more than a year.

56. Q – While the group of KID were firing towards the house of your sister, Juanita Rabuya, have you observed the weather condition on that day?

A – Yes, sir, it was showering a little.

57. Q – But you can see the people who are firing at the house of your sister, Juanita Rabuya?

A – Yes, sir, I can see.

58. Q – Aside from KID and RICKY, how many were they in the group?

A – They were eight (8) and seven (7) of them were armed with long firearms.

59. Q – After embracing your son, Rene, whom you observed to be dead, what did you do next?

A – I stand up and I looked at my sister, Juanita who died and I can't understand my own feeling.

60. Q – Those whom you said were your companions at home, what did they do, especially Tino

and Edna?

A – When I was already there, because I was really the first one, they came and cannot do anything but just look and I was taken to the house because I don't want to go home anymore. Then, they told me, "Auntie, will just go home because we cannot do anything about that."

61. Q – These Tino and Edna, did they see the group of KID while they were firing at the house of your sister, Juanita Rabuya?

A – They have seen sir, since we were in our small sala.

62. Q – What happened next after the said group have fired their firearms towards the house of Juanita Rabuya?

A – They were quiet, Sir.

63. Q – Silence, then?

A – They were just quiet, sir.

64. Q – What else happen if there is any?

A – I saw the victims were forcibly ordered by the group of KID with the used of their firearms to go down from the house, but when they were told to go down there was firing again. After firing at the house, they were told to go down. Then I peeped at the other door of our house, they were in the hut, I sensed that they were sitting down because I can't see anybody standing, after which there was an explosion, then I heard two (2) women shouting for help, then followed by several gunburst.

65. Q – You said that there were two (2) women who shouted for help, may we know from you if you know these two (2) women?

A – Yes, sir, they were: Marites and Juanita.

66. Q – How were you able to know that it was Marites and Juanita, who were shouting for help on that particular occasion?

A – Because I am very familiar of their voice and that they are my relatives.

67. Q – These Marites and Juanita, where are they now?

A – They were also shot to death together with those other victims which I have made mention a while ago by the group of KID at the said hut.

68. Q – You mean to say that these Marites and Juanita were also shot to death by the group of KID together with those victims you have just made mention a while ago?

A – Yes, sir, they were also shot to death by the said group.

69. Q – If for example you will see again the six (6) companions of RICKY and KID, can you still recognize them?

A – I don't know. Maybe because of fear that I felt, Sir. Don't know if I can still recognize them.

70. Q – For the meantime I have nothing to ask, do you have something more to say, add or retract from your statement?

A – No more, sir.

71. Q – Are you willing to sign your statement consisting of six (6) pages to include this page free and voluntary without being forced, coerced, intimidated and or promised of any rewards whatsoever?

A – Yes Sir.

END OF STATEMENT

(SGD.) GLORIA E. RELATADO
Affiant

SIGNED IN THE PRESENCE OF:

1. _____(Illegible)_____

2. _____(Illegible)_____

SUBSCRIBED AND SWORN to before me this 13th day of May 1985, at Kidapawan, Cotabato, Philippines.

(SGD.) RENATO D. RAYNALDO
Municipal Trial Judge

CERTIFICATION

I HEREBY CERTIFY that I have personally examined the affiant and sure that she voluntarily executed and understood the contents of her statement.

(SGD.) RENATO D. RAYNALDO
Municipal Trial Judge

INTERPRETER'S CLAUSE

THIS IS TO CERTIFY that I, the undersigned, of legal age, married, Secretary and a resident of Poblacion Kidapawan, Cotabato state as follows:

That I can speak, read, write and understand Cebuano dialect fluently. That I had caused the translation of the foregoing statement of Mrs. Gloria Relatado y Elondo from the English language to Cebuano dialect, vice-versa, the dialect that is known and understood by the affiant.

That during said investigation, affiant was investigated fairly. No threat had been made against her nor forced, coerced, intimidated or promised of any rewards whatsoever.

(SGD.) FELY SINGCO
Interpreter

SUBSCRIBED AND SWORN to before me this day of May 1985, at Kidapawan, Cotabato, Philippines.

II. TABLES

TABLES 1 and 2 SHOW THE STRENGTH OF THE ICHDF IN TULUNAN, NOT ONLY IN NUMBER BUT ALSO IN FIREPOWER.

INTEGRATED CIVILIAN HOME DEFENSE FORCE TULUNAN – 1985
(Tables 1 and 2)

A case in point is Tulunan, North Cotabato. Tulunan has thirty-four (34) barangays with a total population of 64,000. The requirement of the National Police Commission is one (1) policeman per 1,000 people. Theoretically, this would mean sixty-four (64) policemen at the minimum. The Integrated National Police Headquarters, Tulunan Police Station had (at the time of the mission's visit) only sixteen policemen to service the whole of Tulunan.

According to Capt. Winston Ebersole, the role of the ICHDF is to protect the barangay and assist the military in the identification of criminals and insurgents. He was opposed to the dismantling of the ICHDF as they were very helpful in counter-insurgency efforts. The policemen interviewed at the Tulunan police station echoed the anti-ICHDF-dismantling position, saying that the police or the military, because of their number, would have a difficult time implementing their operations if the ICHDF was dismantled.

TABLE 1: CATEGORIES OF THE ICHDF, TULUNAN (1985)

Category I 403
Category II 118
Category III. 175
Total 696

Persons belonging to Category I carry no firearms and are approved by the Airborne, Regional Unified Command 12, Cotabato. Those in categories II and III are issued firearms and enjoy benefits and allowances. There was no mention of what benefits and the amount of honorarium those in category II receive. For those in category III, however, a ₱200.00 monthly allowance is given.

Source: Records at the ICHDF Headquarters, Tulunan, North Cotabato.

TABLE II: FIREARMS COMMONLY ISSUED TO THOSE IN CATEGORIES II AND III IN TULUNAN, 1985 – 1986

Type	Total	Ammo on Hand	Ammo Shortage
Garand (M1)	197	4,023	5,440
Carbine	27	360	488
Browning Automatic Rifle (BAR)	5	300	150
Springfield (SFLD)	20	332	420
(TSMG)	22	245	415
.30 caliber Machine Gun (MG)	1	–	–
TOTAL	272	5,260	6,913

Source: Records at the ICHDF Headquarters, Tulunan, North Cotabato.

Table 3 HUMAN RIGHTS VIOLATIONS
Cotabato, 1980 - 1984

	Extrajudicial Execution	Massacre	Disappearance	Arrest Detention	Mass Arrest	Forced Evacuation	Harassment
Nov. 1980	1	0	–	2	–	I 2 V 11 families	3
1981	3	I 1 K 4	–	3	–	–	14
1982	3	–	–	5	I 1 V 21	–	5
1983	15	–	–	12	I 6 V 75	–	15
1984	23	I 1 V 7 killed	8	28	I 16 V 92	I 1 V 2 sitios	5
TOTAL	45	2 incidents 11 killed	8	50	23 incidents 188 victims	3 incidents 11 families i 2 sitios	42

	Looting	Arson	Raid	Rape	Manhandling/ Torture	Illegal Search	Killing	Hamletting
NOV. 1980	–	–	–	–	–	–	–	–
1981	1	1	4	–	3	4	–	–
1982	1	–	2	–	10	3	3	10 sitios
1983	2	4	2	–	4	6	7	3 sitios
1984	13	2	5	1	15	2	21	5 barangay (about 1,200 families)
TOTAL	17	7	13	1	32	15	31	10 sitios + 5 barangays

Sources: Justice and Peace Desk – Diocese of Kidapawan, Cotabato
Task Force Detainees – Cotabato

Key: I – incidents
K – killed
V – victims

Table 4: CHURCH REPRESSION – COTABATO 1980 - 1984

	Landgrabing	Strafing Indiscriminate Firing	Extrajudicial Execution	Massacre	Arrest/Detention	Harassment	Illegal Search	Looting	Killing
Nov. 1980	–	I 1 K 2	–	–	–	2	–	–	–
1981	18 families	1	–	I 1 K 4	–	–	7	–	1
1982	120 families	1	–	–	1	4	–	–	–
1983	–	I 2 K 1 W 3	3	–	–	6	–	–	–
1984	–	I 13 K 4 W 22	2	–	3	–	–	1	–
TOTAL	138 families	I 18 K 7 W 25	4	I 1 K 4	4	12	1	1	2

	Manhandling	Strafing
1981	1	
1984		3 incidents 1 killed

Sources: Justice & Peace Desk – Diocese of Kidapawan, Cotabato
Task Force Detainees – Cotabato

Key: I – incidents
K – killed
W – wounded

III. OPEN LETTERS

MESSAGE OF THE BISHOP OF KIDAPAWAN ON THE KILLING OF FR. TULLIO FAVALI, P.I.M.E.

By Brothers and Sisters in Christ:

You may already have heard the tragic news that Fr. Tullio Favali, PIME, recently made Parish priest of Tulunan, Cotabato, was shot dead yesterday, April 11, Thursday, at 5:00 p.m. at Barangay La Esperanza, Tulunan.

In the past two weeks — two farmers were executed or salvaged in New Panay, Tulunan; eight members of a family were massacred in Sitio Camiguin, Sagcungan, President Roxas. All were suspected as NPA supporters. All were killed by people reportedly related to the government. The latest victim of such violence is a priest of the Lord Jesus Christ, Fr. Tullio Favali, PIME.

An Italian missionary only two years in the Philippines, he wanted to serve the Filipinos and help us know more about the Lord Jesus and how the Gospel message regarding God's kingdom must work towards the reconciliation of man with God and his fellowmen. He had hardly begun his pastoral ministry. Bullets snuffed out his life. How truly sinful we are, that we would use the force-of arms to stop the word of God's justice and peace from a priest's lips! It is Good Friday once again.

It is not yet even six months that evil thoughts were verbally expressed reportedly by some barangay officials that it may be good to kill a Priest or a Sister so that the ministers of Jesus would be afraid to continue their work. Since then, Priests and Sisters have not stopped their ministry of service. They have become even more aware of the risks of the sheep among wolves (Mt. 10:16) and even more dedicated to the Lord. Only a few days ago, on Holy Thursday, Fr. Tullio Favali and other priests of the

Bishop Quevedo sharing his sentiments with Colonel Tolenada outside of DXND radio station, Kidapawan, May 13, 1985.

Diocese renewed their priestly commitment to work with love and zeal for the Kingdom of God. I had then reminded them about the risks of unjust suspicions, misunderstanding and even the risks of death.

Our Priests and Sisters were and are ready to give up their lives for the love of Jesus and the people. We know that in this action we are simply following in the footsteps of Jesus Christ who was put to death for our sake.

Yet we ask questions – is Fr. Tullio's death an implementation of well-laid evil plans against the Church? What evil men made the plans and decisions? By what right would they call themselves Christians – followers of Christ? Is "Christian" only a name and not a way of life? What will the authorities do? Will they ever uncover the plot and discover who did it? Or will the death of Fr. Tullio be added to the already long list of unsolved crimes, although people generally know the real story? Will it become one more senseless thread woven into the bloody fabric of our Filipino reality? This is a challenge to the authorities whose credibility is eroding daily in the view of the average citizen.

On our part, forgiveness is our mission. While we strive for justice, we believe that the sinfulness of a penitent heart is to be forgiven. We forgive, then, in the manner of Him whom we follow in our lives, Jesus the Lord.

My brothers and sisters, Fr. Tullio Favali, PIME was our priest. He is gone to join Jesus the Eternal High Priest. We ask for your prayers for him, the members of the family he left behind in Italy for our sake. May the total offering of his life as priest to God make our lives more peaceful, more just, and more loving.

(Sgd.) + Orlando B. Quevedo, OMI
Bishop of Kidapawan
April 12, 1985

OPEN LETTER

General Cesar Tapia
R U C 12
Cotabato City

Gen. Tapia: Sir,

I am still in a state of shock about the tragic murder of my companion, Fr. Tullio Favali. I like to have some time of mourning, but I am forced to react for the sake of other people who are in danger. As of now, three days after Fr. Tullio's muder, the perpetrators of the crime are still at liberty. They are threatening the lives of many.

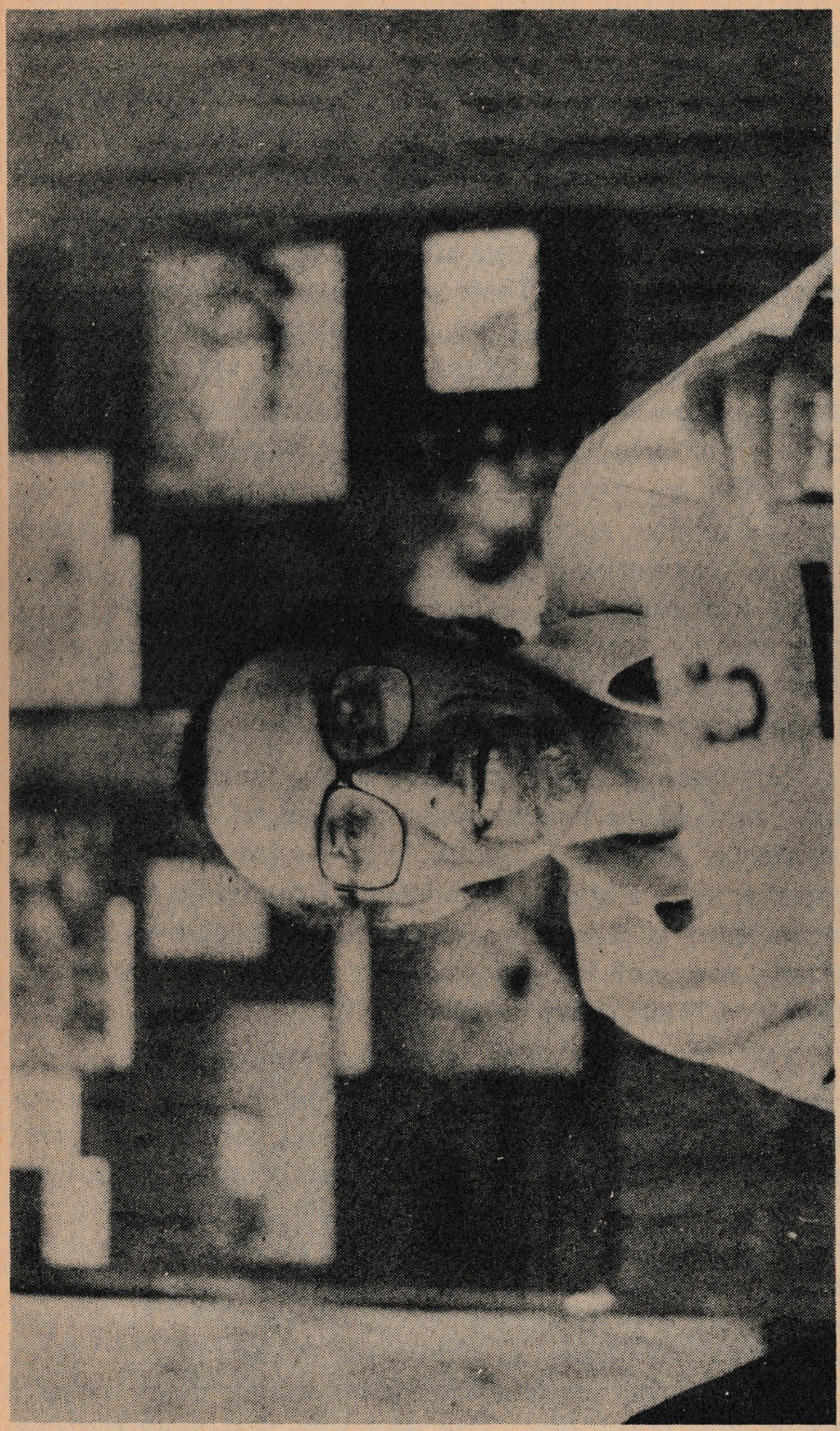
As far as I know they have been operating as part of the forces under your command. Therefore, Sir, I hold your responsible for what happened to Fr. Tullio and to other victims of these notorious killers! It is up to you to identify who among your subordinates is authorizing them to act in such manner. The murder of Fr. Tullio was carried out by the most notorious killers in the Tulunan area together with a group of ICHDF. This was done in full view of the public, in the gruesome style of a public execution. I was the intended victim rather than Fr. Tullio, what was done to him I feel as if it was done to me. I regret that Tullio died in my place. The insane show began around noon time, right by the Highway at Crossing Km. 125 not far from military checkpoints. Local authorities and military men and many shocked citizens witnessed the incredible scene. The group of killers proclaimed themselves as champions of the armed forces acting under the Government authority, while drinking and acting like an insane criminal gang out of control. They were abusive beyond all limits of imagination. They threatened the lives of a whole community, they shot at bystanders. They took Fr. Tullio's motorcycle and burned it right in the middle of the Highway. They made fun of the innocent priest who could not believe what they were doing. They shot and scattered around his brain, then stepped on the body and

kicked it.

Many people have told me, "Father, they are savages, that's a disgrace to the entire Filipino nation!" I could only say, "They are not normal, they don't represent the Filipino people. Whoever gave them the weapons and the authority to behave and kill in that way must be more guilty than they are. They are totally brutalized. Now the whole world will know that such elements have murdered a foreign Missionary in such manner." Many had been asking, "How many more victims must fall? Why are they openly supported by the authorities? Who is backing them up? Why are they, and others like them, leading in the anti-subversion campaigns? Why are they given the authority to hunt and kill people as if it were a sport that they enjoy and that makes them famous? They are even killing one another and they have the reputation for using the most inhuman practices. Who is more responsible, they or those supporting and using them? "

Sir, many people have been asking questions like that for years. Many people have appealed to authorities for assistance. Last year I came to talk with you personally together with Bishop Quevedo and I presented to you the declaration prepared by a group of concerned citizens after a series of killings involving some of the very same people who now have killed Fr. Tullio.

Only the other week, which was Holy week, I saw the bodies of two farmers killed in our parish, then I saw the victims of the massacre in New Cebu parish, and I was approached by people asking for help because in the New Panay area a new group of ICHDF have been acting as a death squad. That's why the people asked me to endorse a petition which was forwarded to you. Of course all these victims are officially classified as NPA's. But I have been wondering, if there is such clear evidence, why don't they arrest the suspects instead of killing them without asking any questions? The way they are operating des-



Fr. Peter Geremia at FFM Press Conference, National Press Club, Manila, May 24, 1985.

troys any credibility their suspicions may have. . .

In the last few months there were some indications of improvement in such matters in our area. I even expressed my encouragement and hope to some sympathetic military officials. Then the latest shocking events. . . Sir, what can you do about it? What can Gen. Ramos and the administration do to explain and correct what happened to Fr. Tullio, and what is happening daily to countless Filipinos? Can you start by disarming and bringing to justice the group responsible for Fr. Tullio's murder and other similar groups in our area? Can there be an honest-to-goodness investigation of local officials, connected with such group?

I would have been happy to die for the Filipino people. And I'm sure Fr. Tullio was happy to give his life for the defenseless people who still believe in justice, who are not willing to surrender to the diabolical ways of notorious killers. I hope to see the fruits of the death of many innocent people. God cannot abandon his people in these tragic times. I hope many will join in concerted efforts to respond to the cry of all these victims.

May God have Mercy on Us.

(Sgd.) FR. PETER GEREMIA, PIME

April 15, 1985

OPEN LETTER

General Cesar Tapia
R U C 12
Cotabato City

Sir:

We could not imagine how brutal man can be today, that they could even kill a servant of God. Perhaps, you

have already known the death of Fr. Tullio Favali, PIME, an Italian Missionary who is a newly assigned Parish Priest of Tulunan, Province of Cotabato. We also know that you yourself know who the real perpetrators are.

We are questioning why they have done this to an innocent priest? Is this a way in order to stop the mission of the Church in this world – to preach the gospel of Christ? To witness and to proclaim the truth? These are questions which are bothering us, church workers, because it's not only Fr. Tullio who is the victim, but there are many others who have died because of one principle – to follow Christ. So, we are now in great grief because of the brutal killing of our brother.

They were not afraid to kill a foreigner, how much more a Filipino? Can we still afford to face foreign nations as Filipinos? With the murder of Fr. Tullio, can we still believe our authority (civil or military)?

We are demanding of you as head of the military forces in Region 12, to give us immediate action about this incident. Until now, the perpetrators of the crime are still roaming around and spreading fear to the people in the barrios. Can you just allow that the trust of the people in you totally collapse? Remember, acts like this will push people away from you.

Contrary to the intention of the perpetrators, we, the church workers are really challenged, and our commitment to offer ourselves, to continue our mission in this world, has grown stronger and deeper, for we know that no evil will exist forever. All has its end. We are reiterating and demanding that justice be given to Fr. Tullio and the other victims of injustices like the two farmers who were killed in New Panay, Tulunan; eight members of the family who were massacred in Sitio Camiguin, Sagcungan, President Roxas; Fabian Legaspi in Del Pilar, Magpet; Glicerio Olbes in New Rizal Parish; Sofronio Roxas

in Lampayan, Matalam; and Teodoro Medrocillo in Luz Village, Mlang, etc. And we believe, that this would only be achieved through the following:

1) To disarm the perpetrators of Fr. Tullio who are still free roaming around and spreading fear to the people in the barrios, and bring them to court together with those who are behind them;

2) To give justice to other victims of unjust killings who were merely suspected as supporters of NPA.

Sir, we know that you want Peace and not War. This is also our conviction – not war but peace; not hatred but love; not death but life; not injustice but justice. We know that persons who are instruments of peace will please God and will be rewarded. We hope you are one of them. We also hope that this shocking incident will not happen again, but will bring us to reconciliation with God and our fellowmen.

May the God of Justice, Peace and Love be with us –

Sincerely in Christ,

(Sgd.) Lay Pastoral Workers
Diocese of Kidapawan
Cotabato

OPEN LETTER

General Cesar Tapia
R U C 12
Cotabato City

Dear Sir:

On April 11, our brother in the priesthood, Fr. Tullio Favali, PIME, was brutally killed by CHDF forces of Tulu-

nan. We are deeply agrieved and shocked by this terrible incident. In the past two weeks we have sought justice for two farmers from Tulunan, salvaged by CHDF forces and eight members of a family massacred by military men in Sagcungan, President Roxas (New Cebu Parish). Is this killing of Fr. Tullio, your response to our seeking for justice for victims of military abuse?

We strongly support and endorse the open letter of Fr. Peter Geremia, PIME, to you.

General, we hold you responsible for the killing of our brother for we have already brought to your attention the inhumanity and even insanity of certain members of the CHDF forces, particularly the group at La Esperanza, Tulunan and some members of the military. Yet, you have done practically nothing to stop and disarm these people. Instead, you have continued to arm them, to support them and to protect them. The brutal way Fr. Tullio himself was killed has showed how these men are simply let loose to do their brutal act. Until now, people in Tulunan and other Parishes continually live under the real threat of being killed by these your brutal forces.

How long will you make our people tremble at the mercy of these vicious men?

How can you restore our *lost confidence* in you and in the military?

And so we demand:

1) That you disarm the CHDF forces of Tulunan, and other abusive CHDF men, some of whom we have pinpointed in the past;
2. That you do all in your power to bring to justice the men *responsible* for the death of Fr. Tullio, and uncover the collusion of local officials with them.
3. That you act speedily on the cases of two salvaged farmers — Tulunan, and the eight massacred — Sag-

cungan, President Roxas, the killing of Sofronio Roxas in Lampayan, Matalam; of Fabian Legaspi in Del Pilar, Magpet; of Glicerio Olbes in the parish of New Rizal; the ambush of Teodoro Medrocillo of Luz Village, Mlang; and many others we have brought to your attention.

The death of Fr. Tullio, contrary to the intention of the killers, has challenged us to continue even with deeper commitment, the mission entrusted to us by the Lord to lay down our life for our flock.

We have been terribly disappointed by your lack of effective response to our previous appeals. But we hope that somehow, the brutal death of Fr. Tullio can also shock you into action. We remain –

Sincerely in Christ,

(Sgd.) Bishop, Clergy and Religious of the Diocese of Kidapawan

April 16, 1985

CHAPTER FIVE

REFLECTIONS

What the past and present teach us

Times of persecution were always for the Church opportunities to renew herself and be more faithful to the gospel and to her mission. Sufferings opened a paschal hope even when the horizon remained dark or even when the path to follow was not entirely clear.

There are many important lessons of the praxis of the martyrs which we can assimilate to orient us to the right course regarding urgent ecclesial options of our times. With every experience, the Church revises and deepens her self-awareness of her nature and mission, making concrete decisions for pastoral action, spirituality and theology.

The Church realizes that she is committed to the events of every martyrdom. It is because of her message, life and mission that she is being questioned by persecutors. In each martyr, Jesus and his Church are being put to the test because the martyr testifies to the faith which the Church lives; the martyr makes explicit the charity that exists in her and translates the hope which is the breath of all.

The Church then helps the martyr to persevere, to be steadfast in his or her hour of trial. She helps the ecclesial community not to be intimidated or crippled by fear and

---

* Reprinted from *Cry of the Church*, Claretian Publications, Quezon City, 1983, pages 361-392.

prevents her from launching herself into suicidal endeavors. These are some aspects of the ecclesial task in the hour of persecution.

In this dynamics of suffering, reflection and conversion, the Church moves on gradually:

— strengthening her conviction of being a community of salvation in the device of total human liberation of all people, deepening her consciousness of being the community of the Lord in the Spirit: prophetic, missionary and paschal;

— acknowledging her faults and weaknesses, aspiring to a genuine conversion by going to the roots of her sins, (in this she is helped by the strength of the Spirit, who sends prophets and people to question her and call her to conversion);

— understanding that she is a poor church, helping those who have fallen (there is no room in her for triumphalism);

— improving her inadequate referential frame of doctrine and lifestyle when she existentially discovers the imperative values she is called to live; integrating the living experiences, happy or sad which she has gone through;

— creating the ministry of discernment to interpret the act of the martyrs through apologists who explain and defend the faith, following the pattern of the early communities who departed from the Roman culture and from the intelligible code of the Greeks and of the cultures of the time;

— rediscovering her real strength as church, which lies not in her human prestige, nor in her multinational organization but in the profundity of her love, her coherence, her authentic and free commitment.

Persecution rocks the Church and makes her lose valuable members; heresies weaken her evangelical strength of testimony and communion, but both situations encourage

her towards greater growth. The emptiness created by death and prison brings her to put all her confidence in God and in his Providence, accepting poor and disproportionate means. Heresy makes her reaffirm the basic principles of her faith and charity and obliges her to place in firm and clearer light her fundamental options.

In the hour of trial the Church feels that her strength and her confidence are in God and in the people who, faithful to the Lord, form an authentic community. The Pasch of Jesus is not only for her a beautiful remembrance but a daily mode of living and doing. The Church is convinced that there are no neutral ecclesial times. The struggle is real and global; it is natural for the Christian community to live in a situation of "total war" without frontiers. She has to face oppression and violent persecution from without and, divisions and strife from within.

The moments of her life were either times of courage or of mediocrity and sin. There is no time spent for pure administration or solely for mission; likewise, there are no members who are mere spectators or others who do everything. No one is exempt from the plight, from suffering and from the eventuality of martyrdom for reason of age, culture, office, experience, holiness, spiritual or physical weakness. All and at any moment can be placed in decisive and extreme situations where they risk their life because of their fidelity to evangelical options.

Faith is as demanding in daily life as in the amphitheater with fierce animals. It is impossible to improvise vital and existential attitudes; either they are lived in daily life, and therefore will appear in the extraordinary hour of martyrdom, or they do not exist in day-to-day living and hence will not miraculously appear on special hours.

That is why the Church does not passively wait for the "favorable" hour to fulfill her mission; such rare and miraculous hours do not exist. For the Church, all moments of history are convenient. She is capable of acting in any situation, disposing of all means of salvation.

Nevertheless, every hour and every circumstance brings a new depth to faith and adds new perspectives to the commitment of the ecclesial community to God, to people and to the world.

As an example of a modern ecclesial situation, we transcribe, abridged, a document of the priest of the Archdiocese of San Salvador (June, 1979):

"... it is this persecution that gives us the key to understand what, in truth, is the Church; what is her mission and how she will carry it out. Persecution is directed not to a particular church nor to all Christians in the same manner. The Church is not persecuted for being merely the Church, for celebrating the sacraments or for reciting the catechism, for speaking about God or invoking the saints. She is persecuted for doing all these and everything else which is typically hers, while clearly opting for the majority who are poor.

"The Church is not free to take or not to take this option if she wants to be faithful to her founder, Jesus Christ, who was sent by God to "announce the good news to the poor" (Lk 4:18). Neither is she free to evade the persecution which results from her fidelity to that option...

"A Church that goes back to her founder. . . that follows him now. . . should be prepared to suffer the consequences of her mission; she also has the right and the duty to explain to all what she is doing, and why she is doing it.

"The Church wants to be faithful (in spite of the price that she has already paid), to the gospel of Jesus and to the situation of our dear country. . . This faithfulness means essentially for us as priests or as people of the Church, a change which reaches to the depths of our being; it means our profound personal conversion which should include the structures of the country since our fellow citizens live and die in them.

"The changes we have made are at the root of the evangelical message. . . this return to man, in the name of God, of the Gospel and of the Church. . . We have *returned to man* not only to know him better and in this way to know God better, *but to save him and thus make efficient our faith in God.*

"In initiating this return we have discovered that which has always been there, what we have seen from day to day but had overlooked. . . As we lingered with the people, we found ourselves falling with them along the way. . . Among our poor we saw a challenge and an urgency which we cannot ignore. We have felt the evangelical imperative to denounce, like Jesus, the sin of injustice. . . We have felt the need to be in solidarity with them, to make ourselves poor with them, to defend them in their just cause and to be with them in their sufferings and persecution. We have felt the urgency to give and sustain among them a hope, to preach to them that this is not the will of God; that they should be aware of their situation, and that they ought to collaborate so that the good news which is preached to them may become real.

"We do not exclude anyone from our evangelization; we preach to all the good news of the Kingdom and the need for conversion; we admit all in the Church. But we ask of all, beginning with ourselves, a clear dedication to the poor who are the majority in our country; we call for

an option that will enable them to live according to their dignity as children of God.

"This is the option that guides our evangelization. It demands that we announce the Kingdom of God to the poor, the good news of a better and more just world where they may be citizens at last with real and not illusory rights. It dictates that we denounce sin, which makes its nest in the heart of all people, and the selfishness and the ambition which surround us. It urges us also to denounce with strength the objective and structural expressions of that sin which cause daily the death of the children of God through unjust and violent structures and through the repression that have reached unsuspected limits in quantity and calculated cruelty. It impels us to work to bring about the Kingdom of God, even if we may not be competent to decide technical economic-political mechanisms. It is our competence to conscientize and form people as Christian citizens, to encourage them to organize themselves, to enable them to defend their rights and be authors of their destiny. With it we mean to give testimony of our evangelical lifestyle in solidarity with the poor, sustaining their hope and accompanying them in their sufferings and persecutions.

"We carry out this option in different ways. Our first and most important task is the pastoral work in our parishes. We look forward to a biblical and evangelical pastoral approach that will root us all to the word of God, to his power in us and in our society so that we may be encouraged to work for the coming of the Kingdom of God. We look for a liturgy which will be a sign of unity of all around Christ, who died like so many today because of sin, but who also rose to give us hope; we look for a liturgy where all can participate with their prayer, their songs and petitions as a sign of participation which so often is denied them in society. We look for a pastoral approach that will

include integral human development which will liberate Christians from a resigned and fatalistic conscience; which will teach them to organize themselves in communities so that they themselves may select their leaders — their servants; that they may incorporate themselves in the bigger community which is society and help build society in an organized way. We look for a pastoral action which will be lucid and reflective, the fruit of prayer and of the reflection that comes from theology and the study of the national reality, so that our action may not be blind but grounded in solid doctrine. . .

"We also make our option for the poor through different educational works including schools, parochial schools and all levels of university education. . . We adopt measures so that the social power of these educational platforms may truly be at the service of the people even if we have to suffer persecution, threats and calumnies as has already happened to us.

". . . our option is also concretized through mass media. . .

"We are fully aware of our mistakes. We are aware that not all of us have opted with the same intensity, but this remains our option and what gives sense to what we have already done. We know that in our weakness we support one another and we are proud to say that now more than ever we are united with the oppressed and persecuted Church. We are deeply grateful for the support which people give us in this option and which encourages us to be at their service; we beg pardon when our weakness is stronger than our good will, and when we do not serve completely.

"Through this option we have grown in faith, hope and love of God and men. This for us is the necessary way to follow as Christians and the way which we Salvadoreños

desire to keep since this is our principal and fundamental contribution to the country.

We believe that faith in God makes us more human, and that service to the poor makes our faith more profound. We ask the Lord for strength so that we may not fail him and so that the option for the poor may always be the option of the Church, an option which we cannot renounce."

Orientations

Keeping before us what is happening in our countries and learning from our brothers and sisters of other times, we now present some suggestions that may guide our ecclesial communities in the eventuality of suffering and persecution.

It is useful to know, first of all, that persecution does not usually happen at once, nor does it occur with the same intensity. There are different degrees and stages: some are of long duration; others, shorter. There are dormant moments; there are also times when persecution suddenly picks up, but the content is always the same.

By way of example we can mention some "stages" of persecution:

— The first stage is to confuse the discernment of the people about the life and work of Christians. Rumors and calumnies are disseminated; wrong or ambiguous statements are attributed to Christians; those who are faithful to the dominant regime are praised while others are criticized.

— Attempt to cause division among the Christians who, according to the persecutors, "abuse the name of Jesus and the Christian faith, spreading their own ideas." The persecutors contend that combating these priests and

these Christians is rendering service to the Church, purifying her of bad elements so that she may be purer and more beautiful.

— Moral defamation of authentic prophets and Christian witnesses:

- o by publishing insinuations, calumnies and false accusations
- o by spreading articles contradicting the Church, etc.
- o by creating feelings of shame and fear among the Christians

— Physical persecutions (imprisonment, arrests, seizures, violations of homes, oppressive questioning, tortures, death), giving the impression that these cases are exceptional and isolated, and not directly for reasons of faith but more for reasons of social or political order (security of the state, etc.).

Except in extreme cases, very rarely do these attempts arrive at a total confrontation with Christianity and with the Church thus declaring an open religious persecution.

To Renew and to Deepen Fundamental Motivations

In the hour of trial one cannot rely only upon his own physical, intellectual, emotional or spiritual strength. He will be able to resist if the love within him is greater than the pain he is to face.

There is a need to examine constantly the idols in one's life which one has accepted (power, possessions, pleasure). This search will keep alive the hope and the security of the final victory in Christ.

There is also a need to deepen one's prayer, to intensify the attitude of confidence in the Lord and to find in the interiority of the heart the presence of God. Prayer is an

indispensable succor for one placed under extreme pressure in prison or under tortures.

Intensify the Union and Participation of All in the Community (Life and Mission)

Persecution always seeks to confuse and divide a community, leading its members to lose mutual trust and to oppose one another. Divided forces are invalidated forces in their social efficacy and their ecclesial testimony.

To prepare effectively for that eventuality will mean to increase in the ecclesial community mutual confidence among the members. It means fostering encounters to emphasize what they have in common, dialoguing about their different points of view and captivating the unifying and existential dimension of the Eucharistic celebration as a foundation and fullness of communion.

A community needs to be trained to be self-sufficient and self-nourishing in all circumstances. The members should be trained to participate actively in the life and mission of the Church. In this way, if the ministers are suppressed (by means of imprisonment, exile, etc.) the community will know how to maintain itself and not disintegrate in the process.

This participation also allows everyone to deepen his adherence to the Church, to make his faith more existential and to discover the practical implications of his charity.

Be Converted and Do Not Worry About Accusations and Defeat

The imminence of struggle challenges the convictions and authenticity of Christians and tests the cohesion of the ecclesial community.

The radical and sincere conversion to the Gospel and to

the love of others brings great peace of mind and filial trust in the Lord. It makes the person see in oppression not only a payment for his or her sins; it enables them to recognize God's call to a very special type of witness.

The earlier and the sooner the conversion of an ecclesial community takes place, the better it is for her mission.

Persecutors will seek to demoralize Christians principally the leaders (bishops, priests and lay leaders). This is a necessary part in the preliminary stage of any persecution against the Church.

In order to resist this, one has to excite in the Christian the following dispositions:

— Distrust any accusation against the Church and the brothers and sisters even when there are evident proofs (pictures, signatures, etc.); suspend personal judgment until the alleged acts are proven with certainty and in circumstances that are objectively free.

— Circulate the correct information.

— Be not the first to criticize the Church thoughtlessly.

— Understand that some brothers and sisters will not be able to resist the impact of the physical and moral suffering; they will deny their faith and take sides with the oppressors. This can happen, but we should not be surprised or scandalized. This should instead awaken in us a greater desire to seek the support of the Lord and of one another and should lead us to a deeper understanding of the strength of oppression, the weakness of humankind and the value of the Gospel.

QUESTIONS FOR REFLECTION

The following questions are aids for personal and group

reflection among Christians of our continent. The themes are not theoretical, hypothetical or remote. They are questions born of the events and have been discussed previously in prayer groups.

1. Is there a reality of martyrdom in the Church in your country today? What symptoms or incidents of persecution of believers (as individual persons, as groups or as basic ecclesial communities) can you identify?

2. What makes you judge as "martyrdom," not political or temperamental imprudence, the destiny of those who were persecuted, imprisoned, tortured and perhaps murdered?

3. How does your ecclesial community accompany those who suffer violence?

4. How do the basic ecclesial communities help Christians to interpret the present sufferings as a consequence of a committed faith?

5. What pains us most in connection with the repressions and persecutions that we suffer?

6. What fruits can we gather from the sufferings of our "martyrs"?

7. How can you avoid either discouragement or triumphalism, even in suffering?

8. How can you maintain happiness, hope and confidence in the final victory of Christ?

9. How can each one personally overcome fear or arrogance, in order to live by faith and take the present hour with serene objectivity?

10. How are we responsible for the cross that falls upon us? Can we be blamed somehow?

11. What attitudes must we have towards the persecutors? Is forgiveness or reconciliation as an experience and as a deepening in its fundamental content considered by the basic ecclesial communities?

12. What is the attitude and consequent action (or reaction) towards authorities, be they ecclesial or civil, who interpret the events wrongly and even misunderstand the evangelical commitment in its socio-political dynamism as subversive, agitator and extremist?

13. What can be done when persecutors and persecuted talk about the same Christ, say that they are of the same Church and even meet in the same parish community?

14. How is your particular Church preparing for the eventuality of martyrdom?

15. If you would have the luck to suffer the consequences of your evangelical commitment, how would you wish to prepare for it? What priorities would you establish from now on in your life and action?

APPENDIX

A NATION'S LAMENT FOR A SLAIN MISSIONARY

Homily of Jaime L. Cardinal Sin, Archbishop of Manila, on the Memorial Mass for Fr. Tullio Favali, on May 11, 1985.

> *God asked Cain, "Where is your brother Abel?" "I do not know," he replied. "Am I my brother's guardian?" "What have you done?" God asked. "Listen to the sound of your brother's blood, crying out to Me from the ground."*
>
> (Genesis 4:9-10)

My Dear Brothers and Sisters in Christ:

We are met once more in this holy sanctuary to ponder upon the brutal slaying of yet another innocent victim. Our people's senses are once again confronted by the sight of a bloodied corpse. And once again our nation's name is linked abroad to violence and senseless death.

A tragic continuity connects the factors that left Ninoy Aquino's body sprawled on a suburban tarmac and those which paved the way for Fr. Tullio Favali's murder on a rural road. But not just their deaths but also those of a long line of victims at the hands of those who reject being their brother's guardians and who instead brutalize humanity through torture, salvaging and assassinations.

The mounting frequency of these assaults on human life where Filipinos kill Filipinos is fast becoming our own version of Argentina's "dirty war," and of Nazi Germany's "Holocaust." If we continue in unabated violence, our generation shall soon achieve the grisly record of having slain more fellow Filipinos than were killed in our wars against foreign invaders.

What does it matter, then, to now boast of giant industrial plants, if the majority of our rice and coconut farmers still live in constant fear of lost commands, of undisciplined para-military groups, and of roving assassination units? What does it matter to hold a dozen press conferences about the historical correctness of our ideology, if all the while our cultural minorities who, unless they first enter the path of violence, are denied a peaceful and productive life? What does it matter if massive foreign aid is once more infused into our economy, if this will only make the rich more arrogant, the weak more marginalized, the powerful more corrupt?

My friends, what indeed does it matter to have gained the whole world, if in the process we lose our national soul, pervert our national values, and repudiate our national reverence for life, for freedom, for justice?

We are fast becoming an unreflective nation. We do not anchor our technical and economic plans on moral

grounds. We rush from one cosmetic project to another oblivious of their long-term consequences. We forget so many values that made our nation great. We no longer reflect on the pride we once possessed as a united, hard-working nation of small farmers, entrepreneurs, teachers, government employees. We forget our traditional renown as a people of unequalled hospitality for the stranger and the needy.

And so did the murderers of Fr. Tullio Favali – they also forgot everything that the Filipino stood for – when they mercilessly gunned down this gentle foreigner, this dedicated man of God, this friend of our people.

O my people! What prayers can we now say to make our nation recall once more the things that are for her good?

O my people! What sacrifices can we now undergo so that this tragic death – which no tears can erase, no supplications can undo – might bring our nation back to her senses, back to her noble ways?

O my people! What explanations can we give our children to lessen their disillusionment as they come to know that the guns that shattered the body of Fr. Tullio were wielded by Filipinos whose bizarre laughter made a mockery of his death and whose uniforms proclaimed them to be protectors of our homes?

Is this what we have come to be – a people who, when a man of God comes into our midst to help our poor – is wantonly branded a subversive thus paving the way for evil minds to interpret that as a license to kill him?

Is this what we have come to be – a people whose use of arms no longer requires a foreign invader, since the Filipino who sides with the poor and the oppressed is now the enemy?

Yes, the murder of this devoted Italian priest has brought us face to face with ourselves. Yet, paradoxically, it is his death that can teach us to live authentic Filipino lives; it is his death that can usher hope and redemption for our nation.

For Fr. Tullio Favali came to us believing in our readiness to accept a gospel of peace and love. In the huts and by-ways of rural Cotabato, he found Filipinos who could not be bought, Filipinos who would not kill brother Filipinos, citizens of a land they were proud of and whose austere lives were rich with the things of the spirit: of kindness, of gentility, of friendship, of reverence for God. No wonder that he fell in love with our people. No wonder that when he heard his Filipino friends cry out in distress, he unhesitatingly rushed to their side – and sealed his life of service by his death.

And once again, above the harsh staccato bursts of gunfire, once again we hear the now familiar refrain: "The Filipino is worth living for . . . and he is worth dying for!"

And so, before this sacred altar, I appeal once more to our people to diligently seek the ways that lead to lasting peace.

Let our government reflect whether it has done enough to bring about an early cessation to our internal conflict. Surely, we witness government striving mightily to create a favorable investment climate for foreign firms – but is it not time now for the State to focus its political

will and ingenuity towards creating a climate favorable to peace and reconciliation among Filipinos?

Let our military reflect whether its arming of capricious and ill-trained civilian home defense units is a viable strategy leading to peace and order. Yes, we witness the Armed Forces striving mightily to project the dangers arising from growing communist power in order to acquire more sophisticated weaponry — but is it not time now for the military to focus its energies on winning the hearts and minds of our people by the disciplined behavior of its soldiers and marines and the spartan life style of its professional officers?

Let those in the Church who are tempted to walk the path of armed struggle reflect whether a revolution which relies on the same violent means and behavior as those utilized by the men who killed Fr. Favali — can produce a Christian citizenry and lead to a united Philippines. For hatred reproduces only more hatred still; killings only lead to more killings — and the demonic attitudes that distort the human mind when it hates and kills tend to perdure long after the revolution has been achieved, contaminating friend and foe alike in the unbreakable embrace of chaos, disunity and death.

Today, we hear through many corners of our land, the sound of our brothers' and sisters' blood crying out to God from Filipino ground.

Let us then pray that God might free us soon from this curse of Cain that now afflicts our land. Let us pray earnestly that our Muslim brothers and sisters, on whose region Fr. Favali poured out his life's blood, might join us in the promotion of peace and reconciliation under one flag of brotherhood and justice. Let us pray for our

brothers and sisters who struggle in the hills. We know not the depth of the pain which led them to seek recourse to arms and to fight courageously for their cause – but in the name of our people, in the name of our God, we appeal to them to seek with the same courage, pathways to an honorable peace and to come down and help us rebuild our shattered nation.

For my dear brothers and sisters in Christ who are in government, in the military, in the hills and mountains – listen, listen to the cry of our people. It is a cry for peace for the children of Luzon, peace for the children of the Visayas, peace for the children of Mindanao – peace, peace, peace for all our people!

OTHER CLARETIAN BOOKS

PASTORAL EXCHANGES SERIES

1. ***The Spirituality of Evangelization*** – *According to the Beatitudes* **by Segundo Galilea** (out of print)
2. ***Following Jesus*** **by Segundo Galilea**
3. ***Announcing the Gospel Every Day*** – *For Homily and Daily Meditation* **by Segundo Galilea**
4. ***The Way to Freedom*** – *Meditation, Oriental Approach and Christian Content* **by Nicolas Caballero, CMF**
5. ***Jesus Before Christianity*** **by Albert Nolan, OP**
6. ***Basic Ecclesial Communities*** – *Evangelization of the Poor* **by Alvaro Barreiro, SJ**
7. ***Evangelization and Justice*** – *New Insights for Christian Ministry* **by John Walsh, MM**
8. ***Cry of the Church*** – *Witness and Martyrdom in the Church of Latin America Today* **by Jose Marins and Team** (out of print)
9. ***Mission in the Gospel*** **by Segundo Galilea**
10. ***Basic Ecclesial Communities*** – *The Stand of Third-World Bishops: Brazil–Philippines–Mexico* **Edited by Alberto Rossa, CMF** (out of print)
11. ***Basic Ecclesial Communities*** – *Church from the Roots* **by Jose Marins and Team** (out of print)
12. ***Saint Francis*** – *A Model for Human Liberation* **by Leonardo Boff, OFM**
13. ***We Drink From Our Own Wells*** – *The Spiritual Journey of a People* **by Gustavo Gutierrez**
14. ***The Lord's Prayer*** – *The Prayer of Integral Liberation* **by Leonardo Boff, OFM**
15. ***The Practice of Spiritual Direction*** **by William A. Barry and William J. Connolly** (out of print)

16. ***Ministers of God, Ministers of the People*** *– Testimonies of Faith from Nicaragua* **by Teofilo Cabestrero, CMF**
17. ***Hoping Against All Hope*** **by Dom Helder Camara**
18. ***The Gospel of Luke*** *– A Reflective Commentary* **by Dennis McBride** (out of print)
19. ***Liberation Theology and the Vatican Document*** **Compiled by Claretian Publications**
20. ***How Long?*** *– Prison Reflections of Karl Gaspar* **Edited by Helen Graham, MM, and Breda Noonan, SSC**
21. ***The Beatitudes*** *– To Evangelize as Jesus Did* **by Segundo Galilea**
22. ***Salvation and Liberation*** **by Leonardo and Clodovis Boff**
23. ***The Future of Our Past*** *– The Message of the Hispanic Mystics to Contemporary Spirituality* **by Segundo Galilea**
24. ***The Power of the Poor in History*** **by Gustavo Gutierrez**
25. ***Spiritual Discernment and Politics*** **by J.B. Libanio, SJ**
26. ***Living Cells*** *– Developing Small Christian Communities* **by James O'Halloran, SVD**
27. ***Changing the World*** *– An Agenda for the Churches* **by Vincent Cosmao, OP**
28. ***Free and Faithful in Christ*** *– Moral Theology for Priests and Laity* **by Bernard Haring, CSsR**
29. ***Church: Charism and Power*** **by Leonardo Boff, OFM**
30. ***Spirituality and Justice*** **by Donal Dorr**
31. ***Charismatic Renewal and Social Action: A Dialogue*** **by Cardinal Suenens and Dom Helder Camara**
32. ***Silence and the Liberation of Consciousness*** **by Nicolas Caballero, CMF**
33. ***With Raging Hope*** *– A Compilation of Talks on the Church Involved in Social Transformation and its Emerging Theology* **a Claretian Publications – Socio Pastoral Institute Co-edition**
34. ***Truth Uncovered*** **Edited by Sister Patricia Startup, MM**
35. ***Social Justice in the Bible*** **by Herman Hendrickx, CICM**

RELIGIOUS LIFE SERIES

1. ***Discipleship*** *– Towards an Understanding of Religious Life* **by John M. Lozano, CMF** (out of print)
2. ***God's Witnesses in the Heart of the World*** **by Leonardo Boff, OFM** (out of print)

BIBLE STUDY GUIDES

1. ***Journey*** *– A Study Guide to the Old and New Testament* **(6 Volumes) by Bishop Marcel Gervais**
2. ***Bible Study Can Be Exciting!*** *– A Handbook for Small Group Bible Study* **by Mary H. Garvin**
3. ***How To Read the Old Testament*** **by Etienne Charpentier**

MARY TODAY SERIES

1. ***Mary and Your Every Day Life*** *– A Book of Meditation* **by Bernard Haring, CSsR**
2. ***Mary in the New Testament*** **Edited by Raymond E. Brown**
3. ***Hail Mary: Woman, Wife, Mother of God*** **by James Breig**
4. ***Mary in the New Testament*** **by William Dalton**
5. ***Fatima Message and Consecration*** **by Joaquim Ma. Alonso, CMF and Abilio Pina Ribeiro, CMF**
6. ***Theotokos*** *– A Theological Encyclopedia of the Blessed Virgin Mary* **by Michael O'Carroll, CSSp**
7. ***Mary, Model of Disciples, Mother of the Lord*** **by John Lozano, CMF**
8. ***Mary and the Struggles for Liberation*** **by Juan Alfaro, SJ**
   The Immaculate Heart of Mary **by Matias Auge, CMF**
   Mary in the Word of God (A Marian Novena)
   by Teofilo Cabestrero, CMF – M. Cerezo Barredo, CMF
   (3 Marian Books compiled by Claretian Publications)
9. ***Blessed Are You Who Believed*** **by Carlo Carretto**

CATECHETICAL VISUAL AIDS **by Bro. Antonio Daufi, CMF**

1. ***Who Is My Neighbor?*** *(The Good Samaritan)*
2. ***Forgive Me, Father*** *(The Prodigal Son)*
3. ***The Sacrament of Penance***

VALERIANO E. FUGOSO MEMORIAL SCHOOL
LIBRARY
HIGH SCHOOL DEPARTMENT

4. *Chalk Talk*
5. *The Life of Jesus* coloring book

FORTHCOMING BOOKS

* ***You Shall Not Steal*** – *Community and Property in the Biblical Tradition* **by Robert Gnuse**
* ***The True Church and the Poor*** **by Jon Sobrino**
* ***A Place in the Sun*** – *An Introduction to Liberation Theology in the Third World* **by Theo Witvliet**
* ***Liberation Theology and the Vatican Document*** **(Vol. II & III) Compiled by Claretian Publications**
* ***Flights of Victory*** **by Ernesto Cardenal**
* ***The Way to Peace*** – *Liberation Through the Bible* **by L. John Topel, SJ**
* ***Living in Fellowship*** – *Salvation History* **by Jose Luis Caravias**
* ***New Communities, New Ministries*** – *The Church Resurgent in Africa, Asia and Latin America* **by Michael Bavarel**
* ***That's My Boy*** **by Jose Luis Cortes**
* ***Jesus Hope Drawing Near*** **by Joseph G. Donders**
* ***Free and Faithful in Christ*** **(Vol. II & III) by Bernard Haring, CSsR**
* ***Faces of Jesus*** – *Latin American Christologies* **Edited by Jose Miguez Bonino**
* ***The Desert in the City*** **by Carlo Carretto**
* ***A Path of Hope With Mary*** **by Cardenal Eduardo Pironio**
* ***Of War and Love*** **by Dorothee Sollee**
* ***The Idols of Death and the God of Life*** – *A Theology* **by Pablo Richard et al.**
* ***Popular Religiosity*** – *A Challenge to Today's Church* **by Segundo Galilea**
* ***Constructing Local Theologies*** **by Robert J. Schreiter, CPPS**
* ***Pluralism*** – *Challenge to World Religions* **by Harold Coward**
* ***Tell Us Our Names*** – *Strong Theology From an Asian Perspective* **by C.S. Song**
* ***A Ghandian Theology of Liberation*** **by Ignatius Jesudasan, SJ**

HIGH SCHOOL LIBRARY
ST. SCHOLASTICA'S ACADEMY

11803

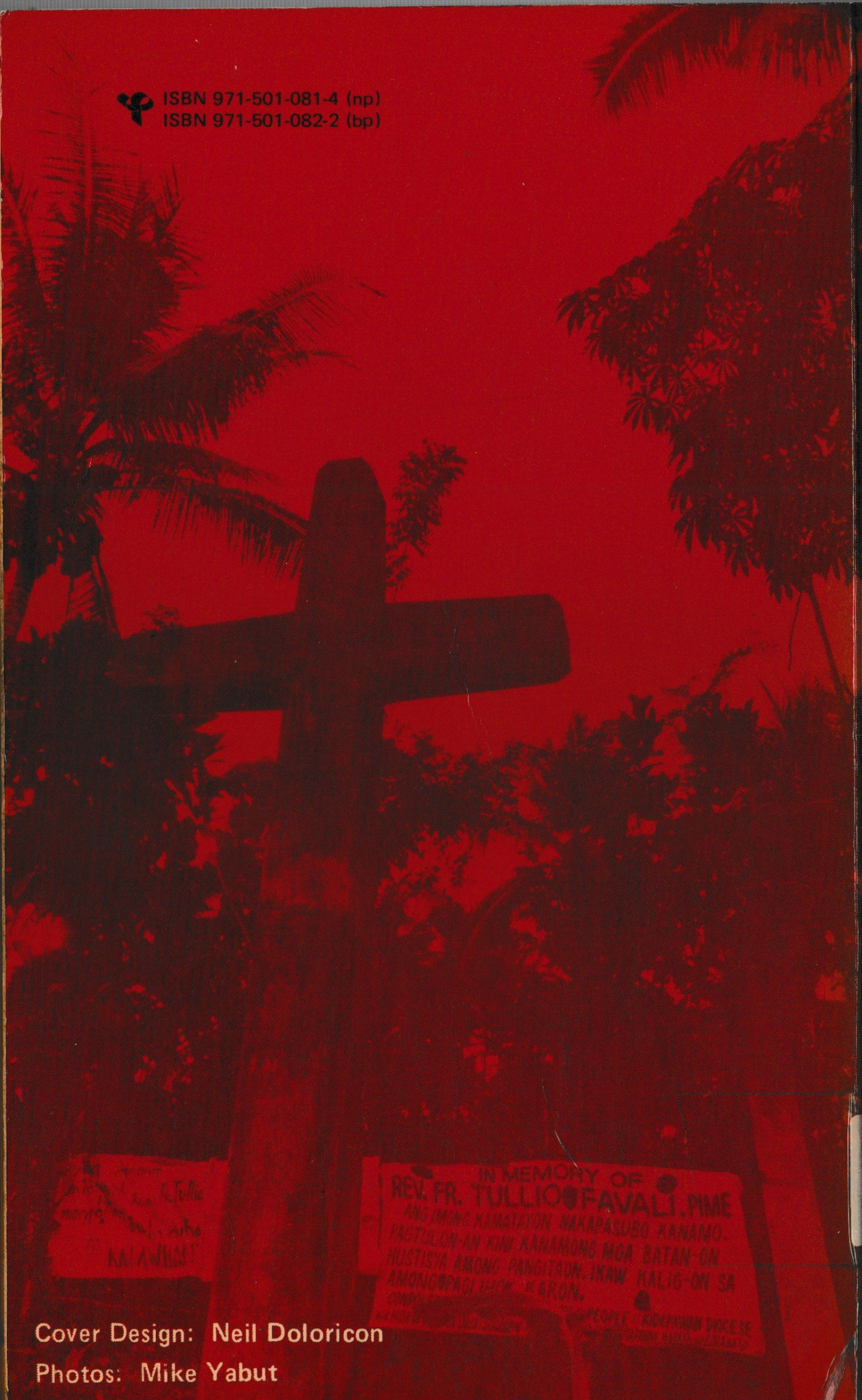
11803

Fil. Startup, Patricia M.M.
309.159 Truth uncovered.
St28
c.2

Return this book on time.
A fine of one peso (1.00)
will be charged for each
day book is kept beyond.

HIGH SCHOOL LIBRARY
ST. SCHOLASTICA'S ACADEMY

ISBN 971-501-081-4 (np)
ISBN 971-501-082-2 (bp)



Cover Design: Neil Doloricon

Photos: Mike Yabut